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**SOME ASPECTS OF MEDICAL SCIENCES IN THE ŚĀSTRAS OF ANCIENT
INDIA**

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Śāstra means sacred treatise or scriptures. All the Indian *Śāstras* have their origin in the Vedas. Later, in the epic *Mahābhārata* and the *Purāṇas*, these *Śāstras* are explained elaborately.

Let us see the medical sciences as is reported in the *Ṛgveda*, *Mahābhārata* and *Purāṇas*. Medical Science, as is presented in the *Āyurveda*, appears to me as much inferior to the *Ṛgveda*, *Mahābhārata* and *Purāṇas*. The vedas are composed from 23720 B.C. to about 4000 B.C. The *Mahābhārata* is composed around 5500 B.C. The *Purāṇas* are composed still later between 1600 B.C. and 2200 B.C.

During 1976, I revealed from the *Ṛgveda*, that *Rbhus* had prepared a horse from another horse and a cow from the skin of a cow. When I told this in a lecture, some scientists laughed saying if it is impossible for the modern science, how can it be possible for the Vedic people ? During 1976, the word 'cloning' was not coined because such a method was unknown. I told the scientists that such experiments have to be done at present relying on the latest advances in the science, But in vain!

However, in 1997, cloning of a lamb was effected from udder of a sheep. Please note, that udder is a part of skin from which an offspring was prepared. It shows that the *Ṛgveda* has given the basic principles.

Rbhus were human beings, not Gods or Deities. Due to their miraculous works, they were held to be Gods. These works are -

- (1) Giving youthfulness to their old parents. This miracle is not yet done by the modern science.
- (2) *Rbhus* prepared a horse which was running fast and could drag the vehicles.
- (3) *Rbhus* produced a cow which yielded plenty of milk.
- (4) *Rbhus* divided a *camasa* i.e. a living cell into four parts.
- (5) *Rbhus* prepared a vehicle which could run on ground, float on water and fly in air.

The *Rgveda* has recorded how systematically the *Rbhus* worked on the project 'cow'. Rg. 1-111-1 tells that the *Rbhus* gave new mothers to orphaned calves. This fact definitely shows that *Rbhus* were working on cows. RV. 1-161-3 states that *Rbhus* were fully engrossed in the work of creating a cow etc. and therefore they refused to attend a *Yajña*. However, they promised to attend the *Yajña* after completing the work. This statement suggests that *Rbhus* were working on the project for a long time and were not interested in minor works like *Yajñas*. This throws light on the importance of their work. For that project they protected cows like good sons, organized mothers and supported cow-shed, (*Bhāsa* - (RV. 4-33-4). For their great research they had to maintain a cow-shed and protect their cows, just like a good son protects his mother. For their experiments one cow was not sufficient. They needed many cows. Therefore they organized cows in great numbers, which were kept safe and protected in the cow-sheds. During their experiments, many cows might have died, leaving behind their calves orphaned. For those orphans they had to give new mothers and for that reason they organized mothers. (*Apimśat* - RV. 4-33-4).

To produce plenty of milk, a cow must have her calf nearby. This psychology of cows must have been noted by them so that they worked on mothers and calves. They must have examined human mothers and children also while doing that research (RV. 1-111-1).

While doing this type of research on cows and calves, *Rbhus* attained a great knowledge and were inspired to produce **a living cow from a cow's skin**. This was held by the sages as a divine work of great talents. Hence it cannot be neglected as a toy making. A hidebound man without thinking seriously may say that *Rbhus* prepared a toy from some hide having a shape of a cow. But then that work would not have been held with high esteem as is done by the *Rgveda*. Moreover, toy making needs no preliminary pains of working continuously on cows and calves for a prolonged period, neglecting *Yajñas*, as was done by *Rbhus*. Again, the *Rgveda* says that *Rbhus* made a living cow which was made a mother

by producing a calf from it (RV 1-110-8). That newly prepared cow was named as 'Viśvarūpā' and it was 'Viśvajuvam' (RV. 4-33-8), which means matching with the world. It was similar to the other cows in the world. Bṛhaspati accepted this cow *Viśvarūpā* happily, as a gift, which was created by *Rbhus* (RV. 1-161-6).

The *Rbhus* created a cow from the skin of a cow (RV. 1-161-7, 3-60-2, 4-36-4). It was the first ever production of a living clone, from a part of a body, namely, skin of a cow. The modern science has now proved it possible by producing a lamb Dolly from udder of a sheep. Udder is nothing else but a part of skin. The modern science is not clear whether the lamb, produced in a womb of a sheep, was from the skin of the same sheep or the skin was from some other sheep. Therefore we cannot blame the *Rgveda* for not giving the full details. Moreover, the *Rgveda* has preserved the knowledge for at least 25000 years. Then how can we expect all the fine details about an experiment done 25000 years ago. The seed of the knowledge is preserved by the Vedic Seers, we have to work hard on that seed so as to get its fruit.

The *Rbhus* produced another clone by their supreme intelligence (RV. 3-60-2). They created a horse from another (RV. 1-161-7). From which part of the horse they produced another horse is not recorded by the *Rgveda*. One may say that a horse may be produced by copulation of a horse with a mare. But in that case no sensible person will ever say that *Rbhus* created a horse. It is a nature's creation. In the *Rgveda* the verb used is 'Atakṣat'. This verb may suggest carpentry, but that horse was not created from wood, it was created from another horse (RV. 1-161-7). It took involvement of *Rbhus* for a prolonged period (RV. 1-161-3). Therefore carpentry is out of question. Then the only thing remains that the *Rbhus* cloned a horse from another horse.

To achieve that knowledge, *Rbhus* worked with horses too (RV. 1-111-1). To begin with, they produced two horses which were well trained to be yoked to a chariot (RV. 1-20-2). These two horses were presented to Indra. They were very fast and powerful (RV. 4-35-5). After this work they produced a horse from another horse with their intellectual skill (RV. 1-161-7, 4-33-10). That horse was called as 'Hari' and was presented to Indra, who accepted it. Hari was yoked to a chariot (RV. 1-161-7). This fact proves that Hari was a real living horse, and not a toy.

Considering all these facts, we have to admit that the creation of a horse Hari from another horse and creating cow *Viśvarūpā* from a skin of a cow, were experiments of cloning, just like that of producing a lamb Dolly from a sheep. During 1997, many newspapers compared the scientists, who prepared Dolly by cloning, with the Gods. In the same way the *Rbhus* were compared with the Gods by the Vedic sages (RV. 1-161-6,7).

The same *Rbhus* had divided a '*Camasa*' prepared by the God Tvaṣṭā, into four parts (RV. 1-20-6, 1-110-5, 4-33-5, 4-35-3, 4, 4-6-4). I think that '*Camasa*' means an urn containing life because the word *Camasa* is formed of two components *Cam* + *Asa*. The verb '*Cam*' means to drink, to eat. The verb '*Asa*' means to live, to exist. Therefore, '*Camasa*' means a thing which eats and drinks to live. It means in the modern language a primary cell full of life or a fertilized ovum. Modern science has done this miracle of producing four animals from a single fertilized ovum, not in India, but in foreign countries, though the basic concept is Vedic. RV 1-110-3 calls it '*Cit-Camasa*' *Cit* means energy or rather life energy. From this we can imagine a pot containing life energy. It is nothing else but a living cell of a living animal or a plant. The basic unit of life is a living cell. Therefore, *Cit Camasa* means cell full of life.

Sūrya, the Sun gave '*Amṛta*' in a *Camasa*. *Amṛta* means an immortal thing, Brahman or Ātman. *Amṛta* also means life, because life is a part and parcel of *Amṛta* Brahman or Ātman. Therefore a *Camasa* full of *Amṛta* means a cell full of life. Any cell is a pot or a vessel, minute in form, but it contains life. Therefore *Camasa* means a cell full of life, a living cell. *Camasa* cannot be an ordinary pot as supported by other scholars, because any ordinary pot cannot be divided into four parts. The famous *Isāvāsya-upaniṣad* tells about *Hiraṇmayapātra*, which refers to body of a living animal or a living cell. A living cell has four walls in which is stored a fluid called as Protoplasm. This cell may be called as *Camasa*, because it contains *Amṛta* i.e. life in it. A living cell or an embryo is prepared by God, Tvaṣṭā. Tvaṣṭā had produced such a *Camasa* or a living embryo. *Rbhus* tried to divide that embryo.

While doing that experiment, the eldest brother said, "we can make two cells from the original one" (RV. 4-33-5). The modern science has proved that an embryo can be divided into two, so that two animals can be produced. However, the younger brother said, "we can make three". He said so because he observed that out of the two cells the eldest brother saw, one cell had divided into two. Therefore there were three cells present. The youngest brother observed more, thought more and exclaimed, "we can make four."

Let me explain here the facts. An embryo is a fertilized egg. It is a living cell, which has a capacity to divide and redivide to form billions of cells, which arrange themselves in a particular way to mould into an animal at its final stage. The first cell divides into two cells. Each of these two cells has a capacity to divide into two cells each. Each of these four cells has a capacity to produce a fully developed animal. This is proved by experiments by the modern science. The experiments were carried out on a sea animal called as Salamandar. A fertilized egg of a Salamandar was taken and observed when it gave rise to

two cells. When these two cells were separated apart by a fine needle and kept separately in separate petridishes, they grew more and divided and redivided to become two Salamanders. A similar experiment was carried out again. This time the prime embryo divided to produce two cells. These two again divided to produce four cells. These four cells were separated and grown separately when four Salamanders were formed. A similar experiment might have been done by the *Rbhus*.

They observed one embryo which divided into two cells. Therefore, the eldest brother said that they can produce two animals or two *Camasas*. On hearing him the younger one went eagerly to see the state. Till then one of the two cells had divided into two, so that he could see three cells. Hence he said that three *Camasas* can be made. After him the youngest brother peeped. By that time the second cell was also divided and he could see four cells. Therefore, he proposed to prepare four cells or animals from the original one *Camasa* (RV. 4-33-5). These four cells were separated by a superfine and sharp instrument (RV. 1-110-5) and grown in four separate vessels so that four animals came into existence. Tvaṣṭā wanted to produce one animal, but *Rbhus* produced four animals from a single zygote or a fertilized ovum.

Working on the Vedic principles, the sages in the Puranic period prepared a human Clone named as 'Pṛthu', from one dead king Vena (*Viṣṇu Purāṇa* 1-13-8, 33 to 39). In the modern era, a human clone is not yet developed either from a living person or a dead. Modern science dreams that it can be done and the foreign scientists are after it; but the Indian scientists are not even thinking of it. Modern science says that an exact copy of Einstein could be produced by cloning. But I say that it is not possible. Bodily that clone may resemble Einstein, but may not be as intelligent, because there is a precedence in India, which shows that from a villain king Vena, a good-natured Pṛthu was cloned. Mind and intelligence depend upon the previous deeds or *Karmas* as told in the rebirth theory, which is discovered by the ancient India in Vedic era and has no parallel in the modern science. Here I want to point out that the name 'Pṛthu' is a very scientific term, because, it means an extension. The root '*Pṛth*' means to extend, so 'Pṛthu' means an extension. The extension was from only one person Vena. The same is the process in cloning, which is an extension of only one animal. Normal offsprings are not extensions of only one, they come after union of a male and a female. The word 'Clone' has no such root meaning. The *Purāṇas* say that the sages did churning of a thigh or a hand. Churning means '*Manthana*'. It is not only mechanical churning using a churner, but includes '*Vicāra-manthana*', strenuous mental contemplation, along with dissection of dead body. By the strenuous intellectual efforts along with skill of hand, the seers produced a clone from a dead king Vena. From which tissue the clone was produced is not reported by the *Purāṇas* or the Vedas. But please

note that in the present experiments it is not reported from which tissue of the udder the clone Dolly was produced. Recent reports state that the stem cells are used for cloning an animal. The stem cells can be supposed to be the Vedic *Camasa*.

It is important to note that in the ancient experiment, an abnormal clone 'Niṣāda' was produced, who had small head and large body. In the modern experiments, too, abnormal clones are produced. Many modern clones have died immediately. The survival rate of clones is minimal (London news 11-4-2002, Yuwa Sakal 12-4-02), (WWW.eSakal.com). It is reported in the *Viṣṇupurāṇa* that the Niṣāda, though an abnormal clone, could live long and could produce children.

So far upto July 2005, no clone from a dead animal is produced by the modern science, though it is a dream of science; but Pṛthu was a clone produced from a dead king 'Vena'. We have ample scope to try in this field.

A male clone is developed from a male in the past history. It is not yet done by the modern science. Two different clones were produced from two different parts of one body in the past. This is not yet done in the modern era.

Śrīmadbhāgavata (4/15) states that the sages later also had cloned a girl from the left hand of king Vena. This girl later married Pṛthu. Such type of experiment of producing a male and a female from a dead male is not yet done in the modern science.

Similar other clones are also reported in the *Purāṇas*. Lord Gaṇapati was produced from the '*mala*' which means the superficial layers of skin of Pārvatī. This is possible according to the modern science. However, here a male is cloned from a female. Whether it is possible or not is not conceived by the modern science. But I think it is possible. Science knows that a single dose of X chromosome produces a male, while a double dose of X chromosome produces a female. Pārvatī might have used her skin-cell with two X chromosomes in its nucleus. She might have removed that nucleus having XX and replaced it by a nucleus of her genetic cell or an ovum, which contained a single X chromosome. This might have produced a male clone Gaṇapati. Ahi-Rāvaṇa and Mahi-Rāvaṇa used to produce *Rākṣasas* from blood drops. It might be cloning from the white blood corpuscles, which contain nuclei. On 1st May 1999, Saturday, there appeared a news that Japanese scientists have prepared two clones from cells of cow's milk. If the cells from milk can be cloned, it is certainly more possible to clone an animal from the blood cells.

Other achievements like Parthenogenesis, test-tube-baby etc are also reported in ancient literature of India. The technique of division of *Camasa* might have been used by sage Vyāsa in producing 100 *Kauravas* and their sister Duśśalā. Gāndhārī became pregnant naturally

from her husband Dhṛtarāṣṭra. However she did not deliver a child even after nine months were completed. By that time Kuntī gave birth to a child named as Yudhiṣṭhira. Therefore Gāndhārī became angry because her son's right to the throne was lost. That right went to Yudhiṣṭhira, the first born. Total two years passed but Gāndhārī did not deliver a child. Therefore, burning with anger, Gāndhārī aborted her foetus. In fact it was not a foetus, not a developed child, but a mole, a mass of living cells having no shape like a human child. As soon as the sage Vyāsa heard about her abortion, he came immediately, took the aborted cell-mass in possession and carried on further work over it. He decided that mole, it is said. This means that Vyāsa dissected the mole carefully and found out normal living cells, which he kept separately in '*Ghṛta Kumbha*'. *Ghṛta Kumbha* does not mean an ordinary pot of clay, filled with *Ghee*. '*Ghṛta*' means a nutrient medium supplying life energy, which was kept in a special *Kumbha*, a highly sophisticated urn. The normal living cells were implanted one each in a separate *Kumbha*. There were 101 cells. Those cells were grown separately in vitro, in *Ghṛta Kumbhas* or nutrient urns. In due course children were born, 100 *Kaurawas* and their sister Duśśalā (*Mahābhārata*, *Adī*, 115).

Normally, a fertilized ovum starts dividing. One cell divides into two. Two cells divide to produce four cells and so on, till billions of cells are produced. In the initial stage, every new born cell has a capacity to divide and redivide till a full grown foetus forms. *Rbhus* took four cell stage and produced four animals. However, Vyāsa was not doing an experiment of cloning on one fertilized ovum. He had collected one aborted mass of cells, which contained some normal living cells. Out of these primary cells, Vyāsa found 101 cells which had a capacity to bring multiplication from the original stage. Therefore all the 101 cells developed in to 101 children. The modern science does not know upto what stage of multiplication the newly born cells have a capacity to multiply from the beginning so as to form a child. But from this experiment of Vyāsa, it appears that upto 128 celled stage, each cell may have a capacity to begin multiplication anew to produce a child. It seems that Vyāsa found 101 living cells out of 128 cells. These cells may be termed as Stem cells of the modern science.

Thus, sage Vyāsa relied on the principle of '*Camasa division*', laid down by *Rbhus* in the *Ṛgveda* and worked further to give birth to 101 *Kauravas*. The *Ṛgvedic* science was traditionally used then, by the expert scientists, till at least, upto the time of the *Mahābhārata*, 5561 years B.C. Sage Vyāsa was a scientist himself, he composed the epic *Mahābhārata* to narrate the true history. Following Vyāsa, the modern scientists must work on the principles stored in the *Ṛgveda* and other ancient literature, so as to produce new miracles.

Modern scientists boast and dream that they can produce a clone of Einstein who will

be exactly like the famous scientist Einstein. However, looking towards the Vedic precedence, I think that the clone of Einstein may look exactly like Einstein, bodily, but may not be as brilliant in intelligence as Einstein. I say so because Vena was a tyrant, but Pr̥thu was a nice king. The mental state was far different in the clone Pr̥thu than king Vena. This happened because the mind cannot be cloned. Body may be cloned because, as the *R̥gveda* (1-161-9) says, the *Pr̥thivī*, *Tejas* and *Āpas Tattvas* of the body cell can be divided and extended to form a clone. Mind is above these three *Tattvas* and so mind cannot be cloned. After a body is formed, mind comes to stay in it. This is explained by the theory of *Pañca-kośas* of *Taittirīya-upaniṣad*. The *Annarasamayakośa* i.e. the physical body can be cloned. After the formation of the *Annamayakośa*, the *Prāṇamayakośa* comes in it. Within this *Prāṇamayakośa* is present the *Manomayakośa*. Inside it, is the *Vijñānamayakośa* and still inside is the *Ānandamayakośa*. The *Prāṇamayakośa* with all the internal three *Kośas* comes from some other body after its death, and enters into a new body for rebirth. He has to pay for his past *Karmas*. Therefore even though Einstein is cloned bodily, his *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamayakośas* may not come in that cloned outer body; some other *Prāṇamaya* may enter in it, with his past *Karmas* and their fruits. Therefore there may be difference in the mind and intellect.

Test tube babies were prepared then. *R̥gveda* (7-33-13) mentions that Agastya and Vaśiṣṭha were born out of an urn called as '*Puṣkara*', from the semen of Mitra-Varuṇa. The word *Puṣkara* is formed of two components. '*Puṣ*' means to nourish and '*Kara*' means to do. The urn which nourishes or a vessel which has nourishing nutrient matter is *Puṣkara*. From such a *Kumbh* Agastya and Vaśiṣṭha were born. They had no mother. They were developed only from a male. Modern science accepts theoretically that a sperm is fully genetic matter and so it can reproduce. An ovum contains nutrient matter. Draupadī and Dhṛṣṭadyumna got birth from a utensil only from the semen of king Drupada. They had no mother. Droṇa was born from the semen of Bharadvāja in an urn known as Droṇa, without any help of any mother. Such an experiment is not yet done in the modern science. All these experiments were done in-vitro, i.e. out of any living body of any animal. On the contrary, in the modern experiments only fertilization of an ovum is done in a test-tube while further growth takes place in the uterus of a living woman after implantation of the fertilized ovum in it. The body is born out of a uterus, not out of a test tube. In the ancient experiments, no mother was used. Therefore, the babies were termed as '*Ayonija*'. Further observations were also done in the *Mahābhārata* period that one test-tube baby Droṇa was married to another test-tube baby Kṛpī and the behaviour of that couple was observed. They led normal married life, producing one son Āśvatthāmā. As a control test, Kṛpa was wedded to a normal girl. This couple too, behaved normally. All these records of the *Mahābhārata*

Ādiparva, show that there were real test tube babies and the experiments were carried further till they reproduced child. Such an experiment has not yet been done; because the eldest test tube baby, which was born in 1979, is not yet married.

Kuntī used a technique of **Parthenogenesis**. She stimulated her ovum with the help of solar energy and produced Karṇa (*Mahābhārata Ādi* 111.). Other energies were used to produce other children. Such experiments are done in the modern science to produce young ones only in the lower animals and not yet in the humans. The technique is termed as Parthenogenesis by the present day European scientists. The term Parthenogenesis contains 'Partha' which means 'of Pṛthā or Kuntī. Was this a chance happening or did they coin the term from Kuntī's experience? In the modern times, the technique of Parthenogenesis produced all the females from a female. But the *Mahābhārata* technique produced sons from Kuntī as well as Mādrī. Does this not show supremacy over the modern technique? Durvāsā, the original scientist might have told Kuntī what to eat during pregnancy period because sex is determined on the rate of metabolism and the quality of food. Insects like Wasps, bees, ants do produce males when the eggs are not fertilized by sperms from a male. This is a puzzle before the modern science, but it might have been solved by Durvāsā and used in the experiment on Kuntī. We must learn from these true stories.

Life science was fully studied, so the sages knew about the chromosomes which were termed as '**Guṇavidhi**' (*Mahābhārata Śānti* 308). This is a perfectly scientific name because these principles control the characters i.e. *Guṇa* and also *Vidhi*, the functions of a person. Even the chromosome number 23, specific for human beings is recorded in the *Mahābhārata* and the *Bhāgavata*. It is also stated that these principles give rise to genetic diseases. A list of genetic diseases is given in the *Mahābhārata*, which is similar to the list in the modern science. *Bhāgavata* (3/6/1-7) has recorded that these 23 *Guṇavidhis* of a male gamete enter the female gamete and unite with her 23 *Guṇavidhis* to stimulate them so that a zygote is formed. Then the zygote, which is termed as '*Kalala*', goes on dividing once, ten times, three times. It means that the cell divides once to give rise to two cells. This happens ten times so that two raised to ten cells form. This happens thrice at three layers namely Endoderm, Mesoderm and Ectoderm. This multiplication produces two raised to thirty cells, which are really present in a new born baby, according to the modern science. How could the sages achieve such a vast and microscopic knowledge? All the stages of growth of an embryo are given in the *Bhāgavata* commencing from the first day upto the full term. These stages concur with those proved by modern science, and some times supercede the modern science. *Bhāgavata* records that heart of a foetus begins its work in the second month of pregnancy. This fact was unknown to the modern science till December 1972. Medical science presumed till then that the foetal heart begins in the fifth month of pregnancy, but

then with the use of Disonar apparatus it was confirmed that the foetal heart begins in the second month of pregnancy. This is now well known due to ultrasonography. *Aitareya Upaniṣad*, which is composed much earlier than the *Bhāgavata*, also states the same fact.

The *Bhāgavata* (2/1022, 3/26/55) states that ears are responsible for recognising the directions. This is proved by the modern science after 1935, when the Labyrinth or the Vestibular apparatus was discovered in the internal ear.

Surgery was far advanced in *Rgveda* era, therefore, it is recorded that Queen Viṣpalā was fitted with an artificial lower limb when it was severed in a battle (Rg. 1-116-15), and was made fit again, to fight in a battle. Modern surgeons do fit an artificial limb, but, a patient takes about a year to walk with it, and he cannot take part in a battle again.

There is a surgical concept of transplant operations in India since the *Rgveda*. One sage Daddhyaṅga got some disease in his head. To cure it, Aśvinau took his head away and in its place implanted a head of a horse for a while (Rg. 1-116-12). After repairing his human head, they replaced it again removing the horse's head. The sage became normal. One may laugh at this statement because at present no such operation on head or brain is possible. But is it really impossible ? At present heart can be transplanted. During an operation on heart, it is totally stopped by freezing and with the help of Heart-lung machine, circulation is maintained and after correcting the defect in the heart it is connected to the circulation, removing the heart-lung machine. In the same way, was not it possible to implant a horse's head in place of human head to maintain the give and take of sensory and motor impulses and to continue the vital functions, which are similar in man and horse ? Serum of horse is tolerated by humans, then nervous tissue may also be tolerated. We have to experiment on this technique.

Testis of a goat were implanted on Indra. Modern surgeons must try this technique, but being unknown to the western world, our surgeons will not even think on it.

Because of this Vedic tradition of surgery, Suśruta could develop plastic surgery to repair severed or deformed nose-Rhinoplasty. He used a flap of skin from forehead to repair nose. I had an occasion to perform an operation of Rhinoplasty with my senior surgeon Dr. P.B. Sulakhe during 1957. We used a skin-flap from abdomen and transferred it to face and repair nose according to the then surgical concept. Fortunately, I was then working as a surgeon in S.T.R. Hospital and Tilak Ayurvedic College where I read *Suśruta Samhitā*. I suggested to use that old technique but it was neglected. Twelve years later, one German surgeon read *Suśruta* and operated accordingly with good results. Since then all the surgeons

are using the same technique thinking that it is a German technique. Thus our own seeds of knowledge are neglected.

Extension of Life by Space Travel

Śrīmadbhāgavata 9-3-27 to 36 gives a story that King Kakudmi went with his daughter Revatī to the Brahmaloṅka to find her a husband. Brahmadeva told him that in a second of his presence in that *Loka*, 27 *Tetrā-yugas* on the Earth had passed and that there was nobody from his family alive. Brahmadeva advised him to return and wed Revatī to Balarāma who had then born. Accordingly Kakudmi returned with Revatī and gave her to Balarāma in marriage. The important scientific points in this story are :

(1) The two went on another solar system leaving the Earth. They spent one second there but during that second, 27 *Tetrā-yugas* passed on the Earth. It shows that Vyāsa knew that the time scales are different on different planets or solar systems. This is agreed to by the science now.

(2) They returned after 27 *Tetrā-yugas*. *Yuga* means minimum 2. *TETRĀ-YUGA* means four times the *Yuga*. Therefore $27 \times 2 \times 4 = 216$ years had passed; but still Revatī was in puberty and her father was alive.

(3) Aging factor had stopped working on them.

(4) After their return, they could not see their descendents, so at least 216 years had passed. They had defeated the death. Their life had extended. The only cause attributed is the space travel to another solar system with tremendous speed.

One may not agree that the two actually travelled to some other *Loka*; but one has to accept the theoretical knowledge present in the story, which is the same as that propounded by Einstein in the 20th century, that if some body travels with a great speed to another place in the space, its or his life extends. Modern science states that some Sub-atomic particulars, whose life is usually a fraction of a second, do come from the space, travelling for many days to the Earth. Even in the present world nobody has travelled to another solar system, even then the theory is accepted by science.

This story was altogether neglected, nobody ventured to find out the scientific truth in the concept. Now I have put it before the scholars.

There is one more important point for consideration. The *Praśnopaniṣad* states at 3/8 that deity present in the Earth attracts *Apāna* of a living person and helps its action. Ādi Śaṅkarācārya comments on this verse that if the famous Goddess of the Earth did not help *Apāna* and did not hold down by its attraction force or *Gurutva* i.e. Gravitation, then

this physical body would have floated in the space or fallen anywhere. Thus *Praśnopaniṣad* of 6000 years B.C. and *Śaṅkarācārya* of, at least, 800 A.D. knew the **gravitation force of the Earth** much before Newton of 18th century A.D.

Apāna forces down anything through the living body. It forces the food and drinks from the mouth downwards. (*Aitareya Upaniṣad* 1-3-10). *Apāna* forces down urine, faeces, flatus, foetus with the help of gravitation. It is proved beyond doubt by science. According to *Aitareya* 1-3-10, death is also a function of *Apāna*. If gravitation is absent, there is difficulty in the functions of *Apāna*. This is also proved by the space research. Naturally, if gravitation is absent, *Apāna* would be unable to cause death by forcing down *Prāṇa* from the physical body. This is the reason why death was defeated in the space travel of Revatī and Kakudmī.

We have this scientific concept in the *Purāṇas* and the *Upaniṣads* and we have to work on it.

In the story of Revatī, *Brahmaloka* is mentioned. Where was it ? I think it may be in the constellation of Abhijit because its deity is Brahma. Hence a planet moving around Abhijit i.e. the star Vega might have been named as *Brahmaloka*. Vega is 26 light years distant from us. It is surprising to see the news in the *Indian Express* dated 5th May 1984 that the modern Soviet scientists have found the presence of a solar system around the star Vega. They found that Vega is girdled by swarm of particles, grains of dust and even stones. These observations are based on the measurements taken by an international satellite 'Iras'. The slow rotation of Vega similar to our Sun confirms that it may have a planetary system. It might have been called as *Brahmaloka*. Therefore it is our duty to work hard on the ancient scientific concepts.

The *Aitareya Upaniṣad* (1-1-4) states how the organs develop in the foetus. It says that first the mouth comes into existence, then the nostrils, then eyes, then ears, then heart, *Nābhi*, i.e. navel, then the penis. The same order of development is given in the *Bhāgavata*. It is surprising that the same order is discovered by the modern science, recently.

The *Bhāgavata* (3/31) narrates how the embryo develops. It states that after 5 days, a *Budbuda* appears. Modern embryology calls this as 'Bubble stage'. Bubble means *Budbuda*. On 10th day '*Karkandhu*' is formed, says *Bhāgavata*. '*Karkandhu*' means a fruit '*Jujuba*' or '*zizphus*', called as '*Bora*' in Marathi, or '*Bera*' in Hindi. Embryology calls it a spherical mass of cells. On the 15th day an egg is formed, says *Bhāgavata*. Embryology accepts it by describing that stage as having oval shape.

The *Bhāgavata* (2/10, 3/6, 26) clearly tells that foetal heart begins working in the second month of pregnancy. I was shocked to learn that, because I had studied in the

modern books that the foetal heart begins in the fifth month of pregnancy. I taught same to my students from 1957 to 1972. However, during December 1972, the news flashed in the Medical times that Dr. Robertson, Queen Mother's hospital, Glasgow, England, used Disonar apparatus to tap the heart sounds of the foetus and he discovered that the foetal heart begins working during 7th and 8th weeks of pregnancy. 8th week means the second month.

Bhāgavata (3/31) tells that first the penis is developed, then the anus. This is also according to the modern science.

The *Bhāgavata* (2/10/22, 3/26/55) as well as the *Aitareya Upaniṣad* (1/1/4; 1/2/4) tell that the ears developed, in them the hearing sense appeared and the directions are born by the ears. Apparently the statement appears ridiculous if you think that the directions are east, west, north, south etc. Such directions have no relation with the ears. However, here the directions are personal, e.g. in front, at back, to the right or left., up or down. These six directions are original and they are sensed by the ears. The *Bhāgavata* is composed around 1650 years BC and the *Aitareya* is composed around 6000 years BC. But the statements recorded in them are found true by the modern science during 1935 AD when Ross and Tait wrote an essay showing that the Labyrinth or the vestibular apparatus situated in the internal ear recognises the directions. He discovered that there are three semi-circular canals in the internal ear which are at right angles to each other and which are filled with lymph. As our head tilts towards left, the pressure in the canal in the left side increases giving a signal to the brain, which concludes that the head is tilted to the left side. Is it not miraculous that the discovery of 1935 is recorded in scriptures thousands of years old? It proves that the medical science was well advanced during the ancient era in India.

While describing when the organs and their functions come into being, the *Aitareya Upaniṣad* (1/1/4; 1/2/4) states that when *Nābhi* came into being, there appeared *Apāna Vāyu* and from *Apāna* the Death appeared. If we think deeply we have to accept this fact. See how -

Nābhi or naval is a part of abdomen. It comes into existence during the second month of pregnancy. Thus it seems that the death also comes into existence during second month of pregnancy. Upto the second month, all the cells are multiplying rapidly. When one cell divides into two, we cannot say that the first cell died. Upto the second month each and every cell exists independently. It takes nourishment, oxygen and all other requirements for living by itself. For that purpose it does not depend on anything else. It divides and redivides to form many cells. There is no death to these cells. But in the second month, the *Nābhi* appears and begins functioning. The function of *Nābhi* i.e. Umbilical chord is to

supply nourishment, oxygen etc. to all the parts of the developing body. This *Nābhi* means the Connecting Stalk of the modern embryology. The connecting stalk takes all the requirements from the mother and supplies to the growing parts. From this time onwards, all the cells become dependent on the connecting stalk for their requirements to live. If the connecting stalk does not supply properly, they are bound to die. Thus the death begins working since the second month of pregnancy. When the connecting stalk begins its work, there appears differentiation of the cells and particular cells develop a particular tissue. Such cells can not live independently. Due to this dependence, death appears. So it is true that the death appears from second month of pregnancy onwards.

The Functions of *Apānavāyu*

It is usually said that *Apāna* digests everything eaten up. It is quite true, but digestion is not the only function of *Apāna*. To gulp or swallow is a function of *Apāna*. The word '*Apāna*' has two components. '*Apa*' means downwards. '*Ana*' means to carry. Actually, *Apāna* takes food and liquids downwards. While digesting the food *Apāna* moves it downwards through the gut. The remnants i.e. faeces are thrown downwards out of anus, the *Gudā*. Urine also is carried downwards from Kidneys through Ureters to Urinary Bladder and then still more down through Urethra and passed out of body, downwards to the ground. Thus ingestion, digestion, micturition, defecation are the functions of *Apāna* and all are downward movements. In addition parturition or delivery of child is also attributed to *Apāna*. *Apāna* takes the baby downwards from uterus via maternal passages. Thus delivery is a function of *Apāna*. All these functions are helped by the gravitation force of the Earth. This fact is stated in the *Praśnapaniṣad* 3/8, which says, 'The deity of the Goddess Earth attracts and helps *Apāna* of a person.'

Praśnapaniṣad is composed around 5761 years Before Christ. I say so because one Hirāṇyanābha is shown to be present then, who was the 15th descendent of Dāśarathi Rāma (*Bhāgawata* 9-12-3, 4). I have proved, on astronomical evidences, the birth date of Rāma to be 4th December 7323 BC, Rāma won the war against Rāvaṇa on 15th November 7292 BC and he died at the age of 64 years. 15 generations means about 1500 years, because all the descendents are not recorded in the royal genealogies. Only the enthroned kings are enlisted.

This proves that the gravitational force of the Earth was known to the Indians 7000 years earlier than Newton, who is credited with the discovery of the gravitational force. The famous Nāsadīya Sūkta of the *Ṛgveda*, also, indicates knowledge of the gravitational force. Ādi Śaṅkarācārya, who was at least 1000 years prior to Newton, also has recorded his knowledge about gravitation in his commentary on the *Praśnapaniṣad*. Śaṅkarācārya says, 'If the famous Goddess of the Mother Earth had not helped *Apāna* by attraction downwards,

this body would have floated anywhere in the space.' Both these records show that the ancient Indians had knowledge of the gravitational force of the Earth on the body.

It is true that the gravitational force does help *Apāna* to defaecate, micturate, digest, degluate. We can experience this fact ourselves. Take a sip of water and drink in sitting posture. We notice that it easily goes down the oesophagus. Now take another sip of water lie down and try to drink it. We will find difficulty in drinking, because gravitational force is not helping *Apāna*. Now take one more sip of water, take an upside down posture and drink. Water will not go down the oesophageal tract. On the contrary, it may come out of nostrils. This happens because the gravitation of the Earth does not help *Apāna* in upside down posture where Gravity works against *Apāna*. Every person finds difficulty in passing out urine and stools in lying down position, because *Apāna* does not help.

In the absence of the gravitational force in the space, the astronauts face a great difficulty to pass urine and faeces. It is not yet possible to develop toilets in the space-ships to facilitate the astronauts.

Thus the sages were correct to state that *Apāna* is helped by the Earth's gravitation. If this appears true, their further statement that *Apāna* causes the death must also be true. At the time of death, *Apāna* forces down the *Prāṇamaya-kośa* and pushes it out of body. If we observe that at the time of death, many times, urine and stools are passed out, we have to believe that death is the result of the function of *Apāna*. During death even the foetus also is expelled from the uterus, because Parturition is a function of *Apāna*, which takes a fierce form to force out the *Prāṇa* for effecting death.

From the fact that *Apāna* is responsible for death, we can imagine that if *Apāna* is absent, death can be avoided or delayed. Therefore in the space death can be defeated for want of gravitational force which is essential for *Apāna* to work. It is for this reason that Revatī remained in Puberty, though she returned from *Brahmaloka* after 216 years of the Earth, and her father lived even then, to see her marriage with Balarāma.

Thus it seems that medical and biological sciences were very well developed along with other physical sciences in ancient India and all that knowledge is stored in our *Śāstras*. We have to decipher their meanings on the basis of modern science. Scientists should do this work because they are well versed in the present scientific knowledge, which is helpful to expose the knowledge concealed in the *Śāstras*. Our *Rṣis* were, in fact, scientists; therefore, only the science scholars can reveal what the sages have said. If our scientists do so, we can progress much in the scientific field.

Here, I have presented only a few points from the ancient Indian medical science, though I have discovered a vast ocean of scientific knowledge in the ancient *Śāstras* of India.

THE *SARVOPANIṢAD*: A STUDY

SHWETA S. KALUSKAR*

Introduction

The *Upaniṣads* are philosophical, theological and mystical treatises which provide us a systematic treatment of metaphysical problems. They are the essence of Vedic literature. The *Upaniṣadic* literature is vast and varied. Every *Upaniṣad* is assigned to a particular Veda, may it be a major *Upaniṣad* or a minor *Upaniṣad*.

The present paper deals with the *Sarvopaniṣad*, which is a minor *Upaniṣad* of the *Atharvaveda*. There are many minor *Upaniṣads* of the *Atharvaveda* classified under various categories :¹

सामान्य-वेदान्त- उपनिषद्	योग-उपनिषद्	संन्यास-उपनिषद्	शैव-उपनिषद्	वैष्णव-उपनिषद्
गर्भोपनिषद्	ब्रह्मविद्योपनिषद्	ब्रह्मोपनिषद्	अथर्वशिरोपनिषद्	महोपनिषद्
प्राणाग्निहोत्रोपनिषद्	क्षुरिकोपनिषद्	संन्यासोपनिषद्	अथर्वशिखोपनिषद्	नारायणोपनिषद्
पिण्डोपनिषद्	चूलिकोपनिषद्	आरुण्योपनिषद्	नीलरुद्रोपनिषद्	आत्मबोधोपनिषद्
आत्मोपनिषद्	नादबिन्दूपनिषद्	कठश्रुति-उपनिषद्	कैवल्योपनिषद्	नृसिंहपूर्वतापिनी उप.
गरुडोपनिषद्	ब्रह्मबिन्दूपनिषद्	परमहंसोपनिषद्	कालाग्रिरुद्रोपनिषद्	नृसिंहोत्तरतापिनी उप.
सर्वोपनिषत्सार	अमृतबिन्दूपनिषद्	जाबालोपनिषद्		रामपूर्वतापिनी उप.
	ध्यानबिन्दूपनिषद्	आश्रमोपनिषद्		रामोत्तरतापिनी उप.
	तेजोबिन्दूपनिषद्			
	योगशिखा उपनिषद्			
	योगतत्त्वोपनिषद्			
	हंसोपनिषद्			

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1. Deussen Paul - *Sixty Upaniṣads of the Veda*, Motilal Banarasidass, Delhi, First Edition - 1980

The *Sarvopaniṣad* is a minor *Upaniṣad* of the *Atharvaveda* as seen from the *Śāntipāṭha* found in the beginning or in the end i.e. 'Om Bhadrām Karṇebhiḥ'. Different Vedas have different *Śāntipāṭhas* as discussed in number of texts. The above *Śāntipāṭha* is said to be of the *Atharvaveda*². Another decisive factor is the remarks at the end. 'Itiyatharvavede Upaniṣat Samāptā'.

The *Sarvopaniṣad* incorporates in it the essence of older major *Upaniṣads* and the knowledge of *Śrutis*, within its smallest compass.

This *Upaniṣad* is also known as the *Sarvasāropaniṣad* or *Sarvopaniṣatsāra*. As the name itself suggests, it brings forth the essence of ancient *Upaniṣads* and a highly eloquent presentation of the *Vedānta* philosophy. It begins with twenty three fundamental topics related to the concepts like *Bandha*, *Mokṣa*, *Avidyā*, *Vidyā*, *Jāgrat*, *Svapna*, *Suṣuptam*, *Turīyam*, the five sheaths, *Kartā*, *Jīva*, *Kṣetrajñā*, *Sākṣī*, *Kūṭsastha*, *Antaryāmin*, *Pratyagātman*, *Ātman* and *Māyā*. This *Upaniṣad* furnishes answers to these topics in a consecutive order to the end. It points out the identity of the *Jīvātman* with the *Paramātman* as portrayed by the *Mahāvākya Tat-Tvam-Asi* (Thou-art-That). It ends with an effort of defining *Māyā*, the cause of all bondages. It is commented upon by two commentators viz. Nārāyaṇa and *Upaniṣad-Brahma-Yogin*, whose opinions are also included here.

Looking to the contents, the *Sarvopaniṣad* is rightly classified under the *Sāmānya Vedānta* category by several scholars like Paul Deussen,³ Alfrecht Weber⁴, J.L. Shastri⁵, N.S. Subrahmanian⁶ and K. Narayanaswami Aiyar⁷.

According to the author M.C. Patel⁸ of the text '*Upaniṣad-Jyoti*', this *Upaniṣad* might have been written in the *Mahābhārata* times -Dr. N.J. Shende,⁹ opines: "the time of compositions like *Mahābhārata*, *Rāmāyaṇa* and *Manusmṛti* fall in the central part of the

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2. Shende N.J. - *The Religion and Philosophy of the Atharvaveda* - pp. 226, Bhandarkar Oriental Research Institute, Poona, 1952
 3. Deussen Paul - (a) *Sixty Upaniṣads of the Veda*, Motilal Banarasidass, second edition, 1985
(b) *Philosophy of the Upaniṣads*, Oriental Publishers, Delhi.
 4. Weber Alfrecht - *The History of Sanskrit Literature*, Chowkhamba, Varanasi, 6th Ed., 1961
 5. Shastri J.L. - *Upaniṣad saṅgraha*, Motilal Banarasidass, Delhi.
 6. Subrahmanian N.S. - *Encyclopaedia of the Upaniṣads*, Sterling Publishers, Delhi, 1985
 7. K. Narayanaswami Aiyar - *Thirty Minor Upaniṣads*. - 1915, 1992 (Reprint)
 8. Patel M.C. - *Upaniṣad - Jyoti*
 9. *op.cit.*

period 500 B.C. to 500 A.D. According to Sarma T.R.¹⁰, the time of *Mahābhārata* is around 4th century A.D.

The *Sarvopaniṣad* presents eloquent description of terms, dealt within several older major Upaniṣads of different Vedas, in a manner of its own. As it is said in the *Brahmasūtras* III. 4.19 अनुष्ठेयं तु बादरायणः, by Bādarāyaṇa that all the *Upaniṣads* deal with the same matter irrespective of their being of different Vedas.

This *Upaniṣad* is divided into four paragraphs. It does not follow any particular pattern of framing the paragraph, neither any name is given to it. The style of writing is very easy and flowing. It attracts the reader in first glance, as it begins with 23 fundamental questions arising in the minds of every individual. So also it furnishes answers to them in a highly charming as well as simple manner. The style of this *Upaniṣad* is catechismal like the *Praśnopaniṣad*, the major *Upaniṣad* of the *Atharvaveda*, but distinctness of the *Sarvopaniṣad* is found in writing and pattern of distribution of the contents of the *Upaniṣad*. This *Upaniṣad* is completely in prose.

RELATION WITH OTHER VEDANTIC TEXTS:

The *Sarvopaniṣad* begins with the topic *bandha* and defines it as the bondage of the soul. So “*Abhimāna Ātmano Bandhaḥ*” Egoism is the bondage of the soul. Egoism here refers to the misconception one has about oneself as “I am thin”, “I am beautiful” etc. *Bandha* is referred to in several Upaniṣads like the *Śvetāśvatara* (6.16), the *Maitrī* (6.30, 6.34), and the *Brahmabindu* (2, 10) where it's cause is said to be the Supreme Reality and which brings pain. Śrī Śaṅkarācārya in his *Vivekacūḍāmaṇi* (137) defines *bandha* as ‘identifying the self with this non-self, which is due to ignorance and which brings in miseries of birth and death. It can be said about bondage that it originates from ignorance and ends in miseries, and is the biggest hindrance for salvation.

The *Sarvopaniṣad* defines *Mokṣa* as :- “*Tannivṛttiḥ Mokṣaḥ*” The cessation of egoism is liberation. It means, in a way, the cessation of bondage is *mokṣa*, *mokṣa* is desired the most by every individual and hence it is dealt with in different principal and minor *Upaniṣads* like the *Śvetāśvatara*, the *Maitrī*, the *Garbha*, the *Prāṇāgnihotra*, etc., where it is mentioned as very difficult to attain. A slightly different definition of *mokṣa* is given in the *Mukti Upaniṣad*. It says : “*Mokṣaḥ syādvāsanākṣayaḥ*” - Liberation is the cessation of desires. Dharmarāja Adhvarīndara in his ‘*Vedāntaparibhāṣā*’ defines *mokṣa* as arising out of the cessation of grief. From all these opinions, one thing is very clear that liberation does not

10. Sarma T.R. - *Studies in the Sectarian Upaniṣads*, Indological Book House, New Delhi, 1972

come on its own. A person has to strive for it and master his sense-organs for perfect control to achieve the desired target.

Then the *Upaniṣad* proceeds further to define *Avidyā* as “*Tadabhimānam Kārayati yā sā Avidyā*”. - That which causes that egoism is nescience- The commentator *Upaniṣad*-brahma-yogin in his commentary on this *Upaniṣad*, elaborates the definition of *Avidyā* as : *Anātmani Ātmābhimānaprayojikā*. The *Śvetāśvatara-Upaniṣad* (5.1) characterizes it as mutable. The *Nṛsiṃhottaratāpani-Upaniṣad* (9) refers to *Avidyā* as arising on its own, just like *Māyā*. The reference to *Avidyā* is found in several other *Upaniṣads*.¹¹ It can be said about *Avidyā* or Nescience that it is the cause of egoism and all misconceptions and that many Vedāntic texts do not differentiate it from *Māyā*.

The *Sarvopaniṣad* defines *Vidyā* as : ‘सोऽभिमानो ययाऽभिवर्तते सा विद्या । -’ That by which egoism is completely turned back is *Vidyā* or knowledge or spiritual illumination. The commentator *Nārāyaṇa* explains it as a means to attain Supreme Reality as it is that knowledge which destroys ignorance. In the *Bṛhadāraṇyaka-Upaniṣad* (1.5-16) *Vidyā* is said to be the leader towards *Devaloka*, the best of three worlds. Through *Vidyā*, immortality can be attained, this is referred to in the *Kena-upaniṣad* (12), the *Īsopaniṣad* (11), the *Maitrī Upa.* (7.9) and the *Śvetāśvatara Upa.* (5.1). The *Maitrī Upa.* (4.4) describes *Vidyā* as a means to attain *Brahman*. Thus, *Vidyā* is that nectar like knowledge which drives away ignorance and which is a means to attain Supreme-Reality.

Further the *Sarvopaniṣad* describes the *four states*. It defines *Jāgradavasthā* or the waking state as : मन-आदिचतुर्दशकर्णैः पुष्कलैरादित्याद्यनुगृहीतैः शब्दादीन्विषयान् स्थूलान्यदोपलभते तदाऽऽत्मनो जागरणम् - when the self by means of its four¹² and ten organs of sense¹³ beginning with the mind and benignly influenced by the sun and the other deities,¹⁴ which appear outside,

11. *Chāndogya* (1.1.10); *Bṛhadāraṇyaka* (4.3.20; 4.4.3, 10);

Īśa (10, 11); *Kaṭha* (2.4.5)

Maitrī (7.9); *Muṇḍaka* (1.2.8, 9; 2.1.10)

Praśna (6.8); *Nṛsiṃhottaratāpanī* (2, 9) and

Rāmottaratāpanī (3)

12. मनः, बुद्धिः, चित्तम्, अहङ्कारः

13. पञ्च ज्ञानेन्द्रियाणि - श्रोत्रं, त्वक्, चक्षुः, जिह्वा, तथा घ्राणम् } वेदान्तसारः
पञ्च कर्मेन्द्रियाणि - वाक्, पाणिः, पादः, पायुः, तथा उपस्थम् } II-75.

14. The presiding deities of the fourteen organs of sense enumerated above viz.

चन्द्रः, विष्णुः, शिवः, ब्रह्मा = ४, मनस् etc.

दिक्, वायुः, सूर्यः, वरुणः तथा अश्विनौ = ५. ज्ञानेन्द्रियाणि

अग्निः, इन्द्रः, उपेन्द्रः, मित्रः तथा ब्रह्मा = ५. कर्मेन्द्रियाणि

perceives gross objects such as sound¹⁵ etc., then it is the Ātman's *Jāgrat* (wakeful) state. We find a detailed discussion on this in the *Gauḍapāḍakārikā*. Several Upaniṣads, major and minor viz. the *Kausītaki*, the *Bṛhadāraṇyaka*, the *Kaṭha*, the *Maitrī*, the *Mahānārāyaṇa*, the *Praśna*, the *Kaivalya*, the *Brahma* etc., as well as the *Śrīmadbhagavadgītā* discuss these states. Śrī *Surveśarācārya* in his *Pañcīkaraṇa-Vārtikam* defines waking state as the knowledge of the respective objects resulting from the operation of senses, both external and internal, added by their corresponding deities. Thus, this state is gross and external.

The *Svapna* is defined in the *Sarvopaniṣad* as :- “तद्वासनारहितश्चतुर्भिः करणैः शब्दाद्यभावेऽपि वासनामयान् शब्दादीन्यदोपलभते तदाऽऽत्मनः स्वप्नम् ।” when even in the absence of sound etc. the self not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires then it is the Ātman's state of *Svapna*-dream.

In this state the four viz. mind, intellect, *citta* and Ego (*Ahaṁkāra*) are not desireless and so a person experiences happiness or pain in dream also. As it is said in the *Kaivalya-Upa.* (13) “स्वप्ने स जीवः सुखदुःखभोक्ता”. The *Maitrī-Upa.* (4.2) describes the dream state as false perception. The *Nṛsiṁhatāpinī-Upaniṣad* (1, 2) declares the three states viz. waking, dream and dreamless sleep to be the form of *Māyā* i.e. arising out of *Māyā*. Śaṅkarācārya in his *Vivekacūḍāmaṇi* (98) describes *Svapna* as, a state of the soul distinct from the waking state, where it shines by itself. Sureśvarācārya in his *Pañcīkaraṇavārtikam* enumerates that dream state is conditioned by the inactivity of the senses, the potency of the impressions of waking state and the functioning of consciousness in the role of both the subject and object.

The *Sarvopaniṣad* further defines *Suṣupti* as : “चतुर्दशकरणोपरमाद्विशेषविज्ञानाभावाद्यदा तदाऽऽत्मनः सुषुप्तम्” । When the four and ten organs cease from activity and there is the absence of differentiated knowledge, then is the Ātman's state of *suṣupti* i.e. dreamless-sleep. The Commentator Nārāyaṇa describes *Suṣupti* as where all 14 organs cease to function and consciousness alone remains without any support. The commentator Upaniṣad-Brahma-Yogin presents his different view while defining *suṣupti*-state. He says *suṣupti* is such a state, wherein there is cessation of all types of knowledge. The *Kaivalya Upaniṣad* (13) defines *suṣupti* state as, where everything gets merged and the person attains happiness. The *Māṇḍūkyaopaniṣad* (5), the *Nṛsiṁhapūrvatāpinī*. (4, 1), the *Nṛsiṁhottaratāpinī* (1) and the *Rāmottaratāpinī*. (3), all these *Upaniṣads* describes *suṣupti-avasthā* as a state where there are neither desires nor dream.

15. शब्दः, स्पर्शः, रूपम्, रसः तथा गन्धः

Śrī Śaṅkarācārya in his *Vivekacūdāmaṇi* (107) asserts that in profound sleep (*suṣupti*), we experience the bliss of the Ātman independent of sense objects as clearly said in various Śrutis. Sureśvarācārya in his *Pañcīkaraṇa-vārtikam* (42) describes *suṣupti* on the analogy of the banyan tree in the seed, when all thoughts vanish and when the determinative intellect merges into its causal condition, the state of deep-sleep dawns. All these are enough to summarize that *suṣupti* is a state which is void of the *Jāgrat* or *svapna* states, where the 14 organs cease to function, where a person gets merged and experiences the bliss of the Ātman.

The *Turiyāvasthā* is defined in the *Sarvopaniṣad* as : ‘अवस्थात्रयभावाद्भावसाक्षि स्वयं भावाभावरहितं नैरन्तर्यं चैक्यं यदा तदा तत्तुरीयं चैतन्यमित्युच्यते ।’ when the essence of consciousness which manifests itself as the three states, is a witness of the states, but is itself devoid of states, positive or negative and remains in the state of non-separation and oneness, then it is spoken of as the *Turiya*. The Commentator Upaniṣad-Brahma-Yogin describes *Turiya* as that state which illumines the presence and the absence of *Jāgrat* etc. states. The *Maitrī Upa.* (7.11) propounds *turiya* as the highest. The *Gaudapādakārikā* (1-14) and the *Nṛsiṃhotaratapini-Upa.* (2) describe this state as void of all previous three states - the *Nṛsiṃhottaratāpini Upa.* (4) explains *Om̐kāra* as *Parabrahman* and says that the *turiya* illumines in the *Om̐kāra*. Thus, *Turiya* is the highest state also known as *caturīya*, the fourth one, where an individual unites with the supreme reality.

The *Sarvopaniṣad* further discusses the *five sheaths* viz. *Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamaya*.

The *Annamaya-kośa* is defined as : “अन्नकार्याणां षण्णां कोशानां समूहोऽन्नमयः कोश इत्युच्यते ।” The aggregate of the six sheaths (viz. those pertaining to the nerves, bones, marrow, skin, flesh and blood, which compose all living bodies) which are the products of food is called the *Annamaya-Kośa*. The Commentator Upaniṣad-Brahma-Yogin describes *Annamaya-kośa* as : यः अन्ने उत्पत्तिस्थितिभङ्गं भजति । The *Chāndogya-Upa.* (6.5.4, 6.6.5, 6.7.6) says अन्नमयं हि सोम्य मनः । The *Maitrī Upa.* (6.11) defines *Annamaya* as : अन्नमयो ह्ययं प्राणः । Vidyāraṇya Muni defines *Annamayakośa* in his *Pañcadaśī* (3.3) as the body which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food only and it is not the self as it does not exist either before birth or after death.

The *Prāṇamaya kośa* is defined as : “प्राणादिचतुर्दशबायुभेदा अन्नमये कोशे यदा वर्तन्ते तदा

प्राणमयः कोश इत्युच्यते ।” - when the fourteen kinds of *vāyu*¹⁶ beginning with *Prāṇa*, is in the alimentary sheath, then it is spoken of as the *Prāṇamaya Kośa*, or the vesture of the vital airs. The five main vital airs are a number of times referred to in various texts or Upaniṣads, but we hardly find any mention of the fourteen *Vāyus* referred to here except in the *Subālopaniṣad*. The first ten are referred to in the *Vedāntasāra* (11.77-85) along with their functions. The last four viz. *Virambhaṇa* etc. are said to be residing in the other vital airs - ‘*Sarvavāyuvamśagatā*’. The *Bṛhadāraṇyaka Upa.* (1.5.3) and the *Taittirīya Upa.* (2.2.1) refer to *Ātmā* as *Prāṇamaya*. Vidyāraṇya Muni in his *Pañcadaśī* (3.5) says that this sheath constituting of the vital airs, which pervade the body and give power and motion to the sense-organs, is not the self as it is devoid of consciousness.

The *Manomaya Kośa* is defined as : ‘एतत्कोशद्वयसंयुक्तो मनआदिचतुर्भिः करणैरात्मा शब्दादिविषयान् संकल्पादिधर्मान्यदा करोति तदा मनोमयः कोश इत्युच्यते ।’ when the *Ātman* united with these two sheaths perform by means of the four organs beginning with the mind, the function of desire etc. which have for their objects sound and the rest, then it (this state) is called the *Manomayakośa*, mental sheath. Sadānanda differs in his definition of the *Manomayakośa* as given in the *Vedāntasāra*. He says मनस्तु ज्ञानेन्द्रियैः सहितं सन्मनोमयकोशो भवति । (II. 74) - The mind and the organs of perception constitute the mental sheath. *Puruṣa* or *Ātman* is explained to be *Manomaya* in the *Bṛhadāraṇyaka Upa.* (5.6.1), the *Taittirīya Upa.* (1.6.1, 2.3.1) and the *Muṇḍakopaniṣat* (2.7). Vidyāraṇya Muni has a very different conceptualization regarding *Manomaya Kośaḥ*. He says in his *Pañcadaśī* (III.6) - That which gives rise to the ideas of ‘I’ and ‘mine’ with regard to one’s body, house and so forth, is the mind-sheath. It is not the self because it has desires and is moved by pleasure and pain, is subject to delusion and is fickle.

The *Vijñānamaya Kośa* is defined as : “एतत्कोशत्रयसंयुक्तस्तद्गतविशेषाविशेषज्ञो यदाऽवभासते तदा विज्ञानमयः कोश इत्युच्यते ।” - when the soul shines being united with these three sheaths and cognisant of the differences and non-differences thereof (pertaining to the desire etc.) then it is called the *Vijñānamaya Kośa*, sheath of intelligence. Sadānanda again puts his own opinion in defining this sheath. He says इयं बुद्धिज्ञानेन्द्रियैः सहिता विज्ञानमयकोशो भवति - II - 721. The intellect together with the organs of perception constitutes the intelligent sheath. The *Ātman* is identified with *Vijñānamaya* in several Upaniṣads like the *Bṛhadāraṇyaka* (2.1.16,

16. viz. प्राणः, अपानः, व्यानः, उदानः तथा समानः,

नामः, कूर्मः, कृकरः, देवदत्तः तथा धनञ्जयः,

वैरम्भणः, स्थानमुख्यः, प्रद्योतः, तथा प्राकृतः

17), the *Taittirīya* (2.4.1, 2.8.1, 3.10.5) and the *Muṇḍakopaniṣad* (3.2.7). Vidyāraṇya Muni has a totally different concept of the *Vijñānamaya-kośa* as he defines it in the *Pañcadāsī* (III. 7) as :- The intellect which has the reflection of pure consciousness and which pervades the whole body upto the tips of the fingers in the waking state, but disappears in deep sleep, is known as the intellect sheath. It is also not the self because it is too changeable.

Here we find contrast in the views established by the *Upaniṣads* for different sheaths as well as the views of Vidyāraṇya muni. The *Upaniṣads* including the *Sarvopaniṣad* identify the *Ātman* with the sheaths at a particular stage but Vidyāraṇya muni negates it as the self on account of its changeable nature.

The *Savopaniṣad* defines *Ānandamaya Kośa* as : “एतत्कोशचतुष्टयं स्वकारणज्ञाने वटकणिकायामिव गुप्तवटवृक्षो यदा वर्तते तदा ऽऽनन्दमयकोश इत्युच्यते ।” - when these four sheaths remain in their own cause which is knowledge (Brahman), in the same way as the latent banyan tree remains in the banyan seed, then it is spoken of as the *Ānandamayakośa*, causal frame of the soul. The *Upaniṣads* like *Taittirīya* (2.5.1) identify *Ātman* with *Ānandamayakośa*. Several other *Upaniṣads* like the *Māṇḍūkya* (5) the *Nṛsiṃhapūrvatāpinī* -4.1, the *Nṛsiṃhottaratāpinī* (1) and the *Rāmottaratāpinī* (3) describe *Ānandamaya* as *Prajñānaghana* i.e. multitude of knowledge. Śaṅkarācārya in his *Vivekacūḍamaṇi* (207, 208) explains *Ānandmaya Kośa* as- the blissful sheath, that modification of nescience which manifests itself catching a reflection of the *Ātman* which is Bliss Absolute, whose attributes are pleasure and the rest and which appears in view when some object agreeable to oneself presents itself. It partially manifests during dreaming and wakeful states but has its fullest play during profound sleep (*Suṣupti*). But it is not the supreme self as it is a modification of *Prakṛti* and is the effect of past good deeds. Vidyāraṇyamuni in his *Pañcadāsī* (III. 10) explains *Ānandmaya Kośa* as-the bliss sheath which cannot be the self because it is temporal and impermanent. That bliss which is the source of this reflection is the self for it is external and immutable.

Thus, it is evinced that each sheath from the *Annamaya* etc., as it goes further, grows more and more subtle, the climax being reached by the *Ānandamaya Kośa*.

The *Kartā* is defined in the *Sarvopaniṣad* as : ‘सुखदुःखबुद्ध्याश्रयो वेदान्तः कर्ता ।’ -when it dwells in the body, as the seat of the idea of pleasure and pain, then it is the *Kartā* or agent. And the sound, touch, sight, taste and smell are the causes of pleasure and pain. The Supreme Reality is known as *Kartā* or the creator of this universe in a number of *Upaniṣads* viz. the *Bṛhadāraṇyaka Upa.* (4.3.10, 4.4.13), the *Maitrī Upa.* (3.3, 6.18), the *Muṇḍaka* (1.1.1), the *Praśnopaniṣad* (4.9) etc. In the *Śrīmadbhagavadgīta*, Lord Śrīkṛṣṇa

presents himself as the *Kartā* (3.27, 18, 16). The *Gītā* (18.26, 27, 28) further enumerates three types of *Kartā* as *Sattvika*, *Rājasika* and *Tāmasika*. Thus, *Kartā*, here is identified with *Ātman*, the supreme one, who resorts to the body.

The *Jīva* is defined in the *Sarvopaniṣad* as : 'पुण्यपापकर्मानुसारी भूत्वा प्राप्तशरीरसंधिर्योगमप्राप्तशरीरसंयोगमिव कुर्वाणो यदा दृश्यते तदोपहितत्वाज्जीव इत्युच्यते।' - when the soul conforming itself to good and bad actions, has made a link of the present body (with its past body) and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the *Jīva*, individual soul, on account of its being limited by *Upādhis*. Similar concept is enumerated in the *Śrīmadbhagavadgītā* (II. 22) '*Vāsāmsi jīrṇāni*'. The *Śvetāśvatara Upa.* (5.9) describes *Jīva* as subtle as the hundredth part of the hundredth fraction of the tip of hair. The *Maitrī Upa.* (6.19) calls *Jīva* as *Prāṇa*, The *Gauḍapāḍakārikā* (3.13) establishes unity between *Jīva* and *Ātman* as also the underlying difference (*Gauḍapāḍakārikā* - 3.14). Again the *Gauḍapāḍakārikā* (3.48, 4.71) explains *Jīva* as unborn i.e. not born of anything. It again (4.68, 69) shows *Jīva* to be *Svapnamaya*, *Māyāmaya*. The *Brahmopaniṣad* (2) identifies *Puruṣa* and *Prāṇa* with *Jīvā*. The *Brahmabindu Upa.* (13) describes *Jivātmā* and *Paramātmā* as *Ghaṭākāśa* and *Mahākāśa* respectively. The *Skanda upa.* shows non-duality between *Jīva* and *Śiva* quoting *Jivah Śivah Śiva Jivah* (*Skanda Upa.* - 6). The *Vedānta-paribhāṣā* defines *Jīvā* as individual self which is consciousness limited (*Avacchinna*) by the mind. Thus *Jīva*, is an individual soul enjoined with *upādhis* arising out of ignorance. When ignorance is subsided it realises itself as the supreme reality.

The *Sarvopaniṣad* further defines *Liṅgaśarīra* and *Kṣetrajñā* as : 'आत्मसंनिधौ नित्यत्वेन प्रतीयमान आत्मोपाधिर्यस्तल्लिङ्गं शरीरं हृद्ग्रन्थिरित्युच्यते । तत्र यत्प्रकाशते चैतन्यं स क्षेत्रज्ञ इत्युच्यते।' - That which owing to its proximity to the self, appears as imperishable and is attributed to *Ātman*, is called the *Liṅgaśarīra* (subtle-body) and the 'heart's knot'. The consciousness which manifests itself therein is called the *Kṣetrajñā*, knower of the *Kṣetra* (body). The *Vedāntasāra* (II. 61, 62) of Sadānanda gives seventeen component parts of *Liṅga-śarīra* viz. the five organs of perception, the intellect, the mind, the five organs of action, and the five vital forces. Sureśvarācārya in his *Pañcīkaraṇa-Vārtikam* (35, 36) gives the following component parts of *Liṅga-śarīra* - a) the five organs of perception, b) the five organs of action, c) the five vital forces, d) the five subtle rudimentary elements, e) the inner organs consisting of the mind, intellect etc., f) Nescience, g) Desire and h) Action.

The *Maitrī Upa.* (2.5, 5.2) defines *Kṣetrajñā* as : *Cetāmātraḥ Pratipurūṣaḥ Kṣetrajñā*. Similar concept as given in this *Upaniṣad* is also explained in the 13th chapter of the *Gītā*, the *Liṅga-śarīra* is thus consisting of seventeen components which help the soul's passage

to the other world and lasts till liberation.

The *Sākṣī* is defined in the *Sarvopaniṣad* as : ‘ज्ञातृज्ञानज्ञेयानामविर्भावतिरोभावज्ञाता स्वयमेवाविर्भावतिरोभावहीनः स्वयंज्योतिः स साक्षीत्युच्यते ।’ He who is the cogniser of the manifestation (into name and form) and disappearance (merging into the unmanifested state) of the knower, knowledge and the knowable, but is himself devoid of such manifestation and disappearance and is self-luminous is called the *sākṣī*, witness. The *Sākṣī* is defined in the *Vedānta-paribhāṣā* “The witness in that is consciousness that has the mind as its limiting adjunct (*upādhi*)”.

Thus the difference between *Jīva* and *Sākṣī* can be made as, in former the mind is a qualifying attribute while in the latter, it is a limiting adjunct. The *Sākṣī* as the trait of supreme reality is also referred to in the *Śvetāśvatara* (6.11) the *Maitrī* (6.16), the *Kaivalya* (18), the *Nṛsiṃhottaratāpinī* (5, 9), the *Brahma* (2), *Upaniṣads* and the *Gītā* (9.18) also says the same.

The *Kūṭastha* is defined in the *Sarvopaniṣad* as :- “ब्रह्मादिपिपीलिकापर्यन्तं सर्वप्राणिबुद्धिष्वविशिष्टतयोपलभ्यमानः सर्वप्राणिबुद्धिस्था यदा तदा कूटस्थ इत्युच्यते ।” - when being perceived in an undifferentiated (i.e. as pure consciousness) manner in the intelligence of all beings from *Brahmā* (the creator) down to an ant it resides in the intelligence of all beings, then it is called the *Kūṭastha*. The commentator *Upaniṣad-Brahma-yogin* defines *kūṭastha* as that *Nirvikāra* (unmodified) *Ātman* which is unswayed by the *Vikaras* or modifications of *Antaḥkaraṇa* of the beings. He stands different from this *Upaniṣad* point of view. A similar concept is found in the *Śrīmadbhagavadgītā* (6.8, 12.3, 15.16). *Vidyāraṇyamuni* defines *Kūṭastha* in his *Pañcadaśī* (8.21) as that consciousness which witnesses the interval between the disappearance and the rise of successive *vṛttis* and the period when they do not exist and which is itself unmodifiable and immutable, is called *kūṭastha*.

The *Antaryāmin* is defined in the *Sarvopaniṣad* as : ‘कूटस्थाद्युपहितभेदानां स्वरूपलाभहेतुर्भूत्वा मणिगणसूत्रमिव सर्वक्षेत्रेषु अनुस्यूतत्वेन यदा प्रकाशत आत्मा तदा ऽन्तर्यामीत्युच्यते ।’ when standing as the means of realising the real nature of the *kūṭastha* and others, which are differentiations, by virtue of possessing limiting adjuncts, the *Ātman* manifests itself as intervoven in all bodies, like the thread through a string of jewels, then it is called the *Antaryāmin*, internal Ruler. This concept is referred to in the *Māṇḍūkya* (6), the *Nṛsiṃhapūrvatāpinī* (4.1), the *Nṛsiṃhottaratāpinī* (1), the *Rāmottaratāpinī* (3), the *Brahma* (1) *Upaniṣads*.

The *Pratyagātman* is defined in this *Upaniṣad* as : ‘सर्वोपाधिबिनिर्मुक्तः

सुवर्णवद्विज्ञानधनश्चिन्मात्रस्वरूप आत्मा, स्वतन्त्रो यदाऽवभासते तदा त्वं पदार्थः प्रत्यगात्मेत्युच्यते ।' when the *Ātman* shines forth, absolutely free from all limiting adjuncts, brilliant, as a homogenous mass of consciousness in its nature of pure intelligence, independent, then, it is spoken of as the Entity of 'Thou' (*Tvam*), and as the *Pratyagātman*, inner-self. The *Kāthopaniṣad* refers to *Pratyagātman* (216) as : Individual soul is directly the supreme *Brahman* and nothing else.

The *Paramātman* is defined in the *Sarvopaniṣad* as : 'एतद्रस्तुचतुष्टयं यस्य लक्षणं वस्तुनिमित्तेष्वव्यभिचारि स तत्पदार्थः परमात्मा परं ब्रह्मेत्युच्यते ।' - That of which the above four-fold nature viz. Reality, knowledge, infinity and Bliss, is an indication and which is permanent in all, space, time, substance and causation is called the Entity of "That" - "Tat", *Paramātman*, supreme self and *Para Brahman* or the Highest *Brahman*. The *Paramātman* is attributed with traits like *Satya*, *Jñāna*, *Ananta* and *Ānanda*. Each trait is defined in the *Sarvopaniṣad* : 'सत्यमविनाशि नामदेशकालवस्तुनिमित्तेषु विनश्यत्सु यन्न विनश्यत्यविनाशि तत्सत्यमित्युच्यते ।'

The Reality is the indestructible, that which when name, space, time, substance and causation are destroyed, dies not, is the indestructible.

'ज्ञानमित्युत्पत्तिविनाशरहितचैतन्यं ज्ञानमित्यभिधीयते ।' Knowledge is that consciousness which is void of origin and destruction.

'अनन्तं नाम मृद्विकारेषु मृदिव सुवर्णविकारेषु सुवर्णमिव तन्तुकार्येषु तन्तुरिवाव्यक्तादिसृष्टिप्रपञ्चेषु पूर्वं व्यापकं चैतन्यमनन्तमित्युच्यते ।' *Ananta*, the infinite, remaining in the same manner as does clay in modifications of clay, as gold in the modifications of gold, as thread in the fabrics of thread, the antecedent, all pervading consciousness, that is in all phenomena of creation, beginning with the unmanifested, is called the Infinite.

'आनन्दो नाम सुखचैतन्यस्वरूपोऽपरिमितानन्दसमुद्रोऽविशिष्टसुखरूपश्चाऽऽनन्द इत्युच्यते, एतद्रस्तुचतुष्टयं यस्य लक्षणं वस्तु-निमित्तेष्वव्यभिचारि स तत्पदार्थः परमात्मा परं ब्रह्मेत्युच्यते ।' And *Ānanda*, Bliss - the essence of consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness (the happiness which is not dependent on the senses such as sight, hearing, touch etc.) is called Bliss.

And the *Paramātmā* is the possessor of such attributes mentioned above. The *Chāndogya Upaniṣad*¹⁷ refers to *satya* as *Ātmā* a number of times. It also refers to *Brahman*

17. *Chāndogya Upa.* - } 6.8.7; 6.9.4; 6.10.3; 6.11.3; 6.12.3;
'तत्सत्यं स आत्मा' } 6.13.3; 6.14.3; 6.15.3; 6.16.3.

as *Satya* - छां 8.3.4- 'ब्रह्मणो नाम सत्यमिति ।' Similar traits as *Satyam Jñānāmanantam Brahma* are also mentioned in the *Taittirīya Upa.* (2.1.1). The *Muṇḍakopaniṣad* does not identify *satya* with *Brahman* but it (3.1.5, 6) puts forth *satya* as a means to achieve Supreme Reality.

The second trait ascribed to *Paramātmā* is *Jñānam*, which is said to be devoid of origin & destruction. The *Gauḍapādakārikā* (3.33, 38) follows the same view, while the *Brahmopaniṣad* (28) differs from this and says that knowledge rises on its own or it is produced on its own. The *Skanda Upa.* (11) enumerated it as non-differentiated vision. The Lord Śrīkṛṣṇa in the *Śrīmadbhagavadgītā* identifies himself with *Jñāna*. and says : *Jñānam Jñānavatāmaham* - (B.G. 10.38, 13.2, 13.11, 14.1)

The Infinity is a trait only characterized by Supreme Reality. Almost all the Upaniṣads¹⁸ refer to this as the trait of *Brahman*, The *Ānanda* or Bliss is a trait attributed to the Supreme Reality alone as, *Bṛhadāraṇyaka Upa.* (3.9.23, 4.3.33), the *Taittirīya Upa.* (2.4.1.) (2.9.1, 2.5.1) refers to the same. The highest ecstasy is seen in the following quotation from the *Taittirīya Upa.* :- 3.6.1- आनन्दं ब्रह्मेति व्यजानादानन्दाद्वि भूतानि जायन्त आनन्देन जातानि जीवन्त्यानन्दं प्रयन्ति । The *Maitrī Upa.* (6.27) quotes *Ānanda* as highest abode.

In the *Vivekacūḍāmaṇi* (124-135), Śaṅkarācārya describes all the traits of *Paramātmā* and glorifies *Brahman*.¹⁹ (*Vivekacūḍāmaṇi*. 225) -

Thus, Parabrahma *Paramātmā* is characterised with four traits *Satyam*, *Jñānam*, *Anantam* and *Ānanda* and put forth as "Tat" from the *Mahāvākya*.

The *Ātmā* is defined in the *Sarvopaniṣad* as : 'त्वं-पदार्थादौपाधिकात्तत्पदार्थादौपाधिकाद्विलक्षण आकाशवत् सर्वगतः सूक्ष्मः केवलः सत्तामात्रोऽसिपदार्थः स्वयंज्योतिरात्मेत्युच्यते ऽ तत्पदार्थश्चाऽऽत्मेत्युच्यते ।' Distinguished from the entity of "thou" possessed of attributes as well as from the entity of "That" possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the entity of 'Art' (*Asi*) self-luminous, is spoken of as *Ātman*, the Entity of 'non-That' also is spoken of as *Ātman*. The commentator Upaniṣad-Brahma-yogin defines *Ātmā* as : 'आप्नोति आदत्ते अस्ति विषयान् अस्य सन्ततो भावः ।' The *Ātmā* is referred to as

18. Some of the examples are *Chāndogya* (1.9.2), *Kaṭha* (3.18); *Śvetaśvatara* (1.9), *Maitrī* (2.4, 6.28), *Nṛsimhottaratāpinī* (9), *Atharvaśiras* (3), *Brahmabindu* (9), *Jābāla* (2), *Rāmottaratāpinī* (4).

19. सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतः सिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ वि.चू. २२५॥

the only entity in the beginning of the creation in several Upaniṣads.²⁰ It is also referred to as a bridge to attain immortality in the *Chāndogya Upa.* (8.4.1) The *Ātman* is referred to as immutable and immortal (*Chāndogya* 8.5.3, 8.14.1) and also as a ruler (*Bṛhad.* 2.5.15) *Muṇḍaka* (3.2.3) and *Kāthopaniṣad* (2.2.3) say that *Ātman* is not easily obtainable. The *Muṇḍakopaniṣad* (2.2.4) refers to *Ātmā* as a means to attain the target viz. *Brahman*. The Vedic dictum “*Ayamātmā Brahma*” establishing the non-duality between *Ātman* and *Brahman* occurs in the *Māṇḍūkyaopaniṣad* (2).

Wherever the *Ātman*, is referred to as omnipresent, omniscient and omnipotent, it relates to the Supreme being i.e. the *Paramātmān*. Though *Jīvātmā* being the *aṁśa* of *Paramātmā*, it is veiled with ignorance and hence the non-duality is not perceived. The difference between the two is nicely portrayed in the *Śvetāśvatara Upa.* (4.6)²¹

Śaṅkarācārya in his *Vivekacūḍāmani* (106) establishes *Ātman* as ever blissful and never suffering misery. Sureśvarācārya in his *Pañcīkaraṇavārtikam* along with these traits describes *Ātman* as *Vāsudeva* and also as ‘Aum’.

The *Māyā* is defined in the *Sarvopaniṣad* as : ‘अनादिस्त्वन्तर्वन्ती प्रमाणाप्रमाणसाधारणा न सती नासती न सदसती स्वयमविकाराद्विकारहेतौ निरूप्यमाणे ऽ सती । अनिरूप्यमाणे सती लक्षणशून्या सा मायेत्युच्यते ॥४॥’ - That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-non-existence, when, because of the immutability of its own substratum, the cause of change (*Avidyā* or nescience) is ascertained existent when it is not so ascertained - thus that which is undefinable, is called *Māyā*. The Commentator Nārāyaṇa explains *Māyā* as void of characteristics and impossible to ward off. The word ‘*Mā*’ shows negation and ‘*Yā*’ is to obtain²² i.e. Even though having obtained one which is not there is *Māyā* - प्राप्ताऽपि या सती नास्ति सा माया । The Commentator Upaniṣad-Brahma-yogin adds to the definition of *Māyā* given in this Upaniṣad. He says या ब्रह्मातिरिक्तलक्षणशून्या सा माया - i.e. one which is other than *Brahman* & void of characteristics is *Māyā*. The *Śvetāśvatara Upa.* (4.10) brings forth *Māyā* as a *Prakṛti* and *Maheśvara* as its ruler or controller. The *Gauḍapādakārikā* (4.58) establishes it as non-existent. The three types of *Māyā* i.e. *Sāttvika*, *Rājasika* and *Tāmasika* are mentioned in the *Kṛṣṇopaniṣad*. The *Māyā* is the one overpowering all the beings on

20. *Bṛhadāraṇyaka* (1.4.17), *Aitareya* (1.1), *Chāndogya* (8.15; 8.7.1,3; 8.8.3, 8.3.4); *Maitrī* (7.7, 2.2).

21. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ श्वे. ३५. ४.५॥

22. Patañjali remarks - ये ये गतिरर्थकाः ते ते प्राप्तिरर्थकाः ।

this earth. It is seen as the divine power of the Lord through which He (God) manifests and rules (*Nṛsiṃhapūrvatāpinī Upa.* 3.1). The *Māyā* is the power which deludes mortal people, as can be seen in the *Śrīmadbhagavadgītā* (18.61). Everything in this world is said to be enveloped by *Māyā* and hence one of the later Śāṅkarācārya in his *Vedāntadiṇḍima* says : ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।' - Only *Brahman* is truth and world is false, *Jīva* and *Brahman* are non-dual. Śāṅkarācārya describes *Māyā* in his *Vivekacūḍāmaṇi* (108, 109, 110) as the power of the Lord, which is made up of three *Guṇas* and is beginningless, she is also known as *Avidyā* or Nescience, but in the *Sarvopaniṣad* both the concepts are defined differently. She is neither existent nor non-existent, nor partaking of both the characters. She is most wonderful and cannot be described in words (*Anīrvacanīyā*). And she can only be destroyed by the realization of non-dual pure *Brahman*.

Thus, the *Sarvopaniṣad* ends here with an effort at defining *Māyā*.

THE DISTINCTIVE CONTRIBUTION

The *Sarvopaniṣad* stands unique among all other minor *Upaniṣads* of the *Atharvaveda*, from the thematic point of view. It deals with not one or two but totally twenty-three topics of the *Vedānta* philosophy, all within its small compass. An effort to define those 23 terms, which are previously rarely defined, is made in this *Upaniṣad* and through it, it establishes its own way of perception. In this manner, it presents itself as an undistinguishable part as well as a link carried forward from the major *Upaniṣads* to the minor *Upaniṣads*. Through this, it establishes the importance of minor *Upaniṣads*, being of great value and enhancing as well as elaborating the terms used in the older major *Upaniṣads*.

This shows how much important is the study of minor *Upaniṣads*, which though being of a later period, carry forward the tradition of propounding the unity of the *Jīvātman* and *Paramātman*. Thus the *Sarvopaniṣad* contributes distinctively to the field of Vedāntic literature.

CONCLUSION

Thus, it is seen from the study of this *Upaniṣad* that the *Sarvopaniṣad* provides a new dimension to the terms used in older Vedāntic texts. Hence it has created its own place in the Vedāntic literature by making its valuable contribution to the same.

REGIONAL CHALCOLITHIC TRADITIONS OF GUJARAT: A LITERATURE BASED STUDY

RAJESH S.V.*

Before the discovery of the Indus valley Civilization or the Harappan Culture, we were not really aware of India's history prior to 6th century BC, which was the period of Lord Buddha and Vardhamana Mahavira. The archaeological excavations at Harappa and Mohenjodaro in the pre-independent India in 1920's have taken back the antiquity of its culture to 3000 BC. After the partition of India in 1947, Harappa and Mohenjodaro, the ancient urban centres of Indus Valley Civilization, became the part of Pakistan. There were only two small Harappan sites (Rangpur and Kotla Nihang Khan) in India (Possehl 2002). Due to this, Indian archaeologists conducted vigorous explorations in different parts of the country and more than 1000 sites affiliated to Indus Valley Civilization were discovered. In India, the Civilization was spread in the states of Gujarat, Punjab, Haryana, Rajasthan, Western Uttarpradesh and Maharashtra. Among these states, Gujarat occupies a prominent place in the Chalcolithic map of India due to the presence of large number of urban and rural settlements in its various geological zones.

The explorations in Gujarat by S.R. Rao of the Archaeological Survey of India in 1950s, led to the excavation of Rangpur and Lothal and it set the archaeological researches of this area on a new line and Gujarat became the focal point of Chalcolithic studies. Rao's work in Gujarat has been carried forward by various Departments/Institutions, namely, Archaeological Survey of India, The Maharaja Sayajirao University of Baroda, the Deccan College, Pune, the State Department of Archaeology, Gujarat etc. and they brought to light a plethora of data covering a time period of 3500 BC-1400 BC with large number of sites belonging to various periods of Harappan Culture and Regional Chalcolithic Cultures.

The excavated Chalcolithic sites in Gujarat are Dholavira (Bisht 1991, 2004), Surkotada (Joshi 1972, 1990), Pabumath (IAR 1965-1966), Shikarpur (IAR 1963-1964), Desalpur (IAR 1963-1964) and Juni Kuran (Pramanik 2003-2004) in Kutch; Rojdi (Possehl and Rawal 1989), Kuntasi (Dhavalikar et. al. 1996), Bagasra/Gola Dhoro (Sonawane *et. al.* 2003) Pithad/Jaidak (IAR 1959-1960, 1990-1991), Nageshwar (Hegde *et. al.* 1990),

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Lakhabawal (A.I 18&19 1963), Amra (IAR 1955-1956), Babarkot (IAR 1955-56, 1990-1991), Oriyo Timbo (Rissman 1985; Reddy 1991), Rangpur (Rao 1963), Lothal (Rao, 1979, 1985), Vagad (Sonawane and Mehta 1985), Nesdi/Valabhi (Mehta 1984), Padri (Shinde 1992a, 1992b; Shinde and Kar 1992) and Somnath (Prabhas Patan) (Dhavalikar and Possehl 1992) in Saurashtra; Loteswar (IAR 1991-92, Bhan 1994), Motipipli (Majumdar and Sonawane 1996-1997), Santhli (IAR 1993-1994), Datrana (IAR 1994-1995, 1995-1996), Zekhda/Jekhda (Momin 1983), Nagwada (Hegde *et. al.* 1988), Ratanpura (IAR 1984-85, Bhan 1989) and, Kanewal (Mehta *et.al.* 1980) in North Gujarat; Malwan (A.I 18&19 1963), Jokha (Mehta and Chaudhary 1971), Dhatwa (Mehta and Chaudhary 1975) and Bhagatrav (A.I. 18 &19 1963) in South Gujarat (Map). Of these, Dholavira, the Harappan site, caught the attention of many archaeologists and non-archaeologists due to its size, architecture and varieties of material remains. The other sites are also equally important, as they have yielded significant features in terms of their architecture, location, chronology, craft activities etc.

Study Area

Gujarat, the study area, can be geographically divided into three distinct regions, namely, Kutch, Saurashtra and Mainland Gujarat. Mainland Gujarat further subdivided into North and South by Mahi River. On the basis of the cultural relics from the above mentioned physiographic divisions, the Chalcolithic Period of Gujarat can be broadly divided into three periods viz., (1) the Pre Harappan and Pre Urban Harappan Period (3500-2600 BC), (2) the Mature/Urban Harappan Period (2600-1900 BC) and (3) the Post Urban Harappan Period (1900-1400 BC). Before entering into the main theme, I would like to look into the definitions of few keywords, which are used in this paper.

Key Definitions and Concepts

The words like region, chalcolithic and tradition are often undertheorized, and it is easy to find publications that leave these terms undefined and assume that we all know what the author means. Often a site is simply labeled as chalcolithic or the material identity of a cultural group is called regional tradition without the author explaining why it is so. Though it is very difficult to agree on a cross culturally applicable definition to the words like region, chalcolithic and tradition, I am trying to present some more acceptable definitions on the basis of contemporary literature.

Region

Edward Mansfield and Helen Milner (1997) emphasize geographical proximity and

specificity as the key defining traits of a region. According to them, a region is a territory that includes many smaller places, all or most of them share similar attributes, such as climate, landforms, soils, flora, fauna, language, religion, economy, government or other natural or cultural attributes. In the chalcolithic context of Gujarat, this definition fulfils almost all the entities except the clear evidence for religion, language and government.

Chalcolithic

The term 'Chalcolithic' is a concept and the date and terminology for this period differ from culture to culture and place to place. The word Chalcolithic (pronounced kaelkolithic) is derived from the Greek *chalcos* meaning copper and *lithos* meaning stone and is generally used to describe the period of prehistoric human cultural change i.e. the transitional phase from the use of stone tools to the use of metals. But some scholars call it as Copper Age/ Bronze Age due to the use of copper, bronze and other metals (excluding iron) and alloys, besides stone in tool making technology (Eddy 1984). Although the archaeological data from Langhnaj in Gujarat has proved that the earliest use of copper dates back to the Mesolithic (Middle Stone Age) (?), it is widely used in this period. This period has the earliest evidence for cities, establishment of various social groups, monumental architecture as temples, ceremonial buildings, defense systems, irrigation systems, craft specialization in the production of tools, beads, ceramics etc. and long distance trade. The diversity of stones, metals and other raw materials used at the Chalcolithic sites of Gujarat include steatite, alabaster, shell, carnelian, agate, jasper, lapis lazuli, copper/bronze, gold, silver, amazonite, crystal, chrysophrase, bloodstone, milky quartz, opal, onyx, plasma, sandstone, chert, granite, chalcedony, feldspar, hornblende, syenite, schist and dolerite (Lahiri 1992). In the context of Gujarat, the Chalcolithic period is datable from 3500 BC to 1400 BC.

Tradition

Frank W. Eddy (1984) defines tradition as an archaeological unit concept that persists in time but is limited in space. The term emphasizes continuity and persistence rather than cultural change. Furthermore space is controlled or limited while time is permitted to vary. The concept deals with the evolution of specific attributes, types, industries, or assemblages. The tradition, then, is an evolutionary concept allowing the life history, or ontogeny, of individual entities to be examined as they grow, peak, and decline.

Other Terminologies

It is also necessary to define some other terms, which are used in this paper. The name Indus Valley Civilization/Harappan Culture signifies not only the sites limited to the

Indus valley proper but also the similar kind of sites found in other parts of India, Pakistan and Afghanistan. Pre-Harappan is the culture preceding the Harappan but different from it. Pre-Urban Harappan means the earlier phase of the Harappan culture, which paved the base stone for Urban Harappan phase. Mature/Urban Harappan denotes the urban phase (prosperous period) of the Harappan culture itself. Post Urban Harappan represents the late period of the Harappan culture, which marks decline and de-urbanization. Regional Chalcolithic cultures/traditions indicate the cultures other than the Harappans, which have their own identity and existed separately or co-existed with the Harappans in Gujarat during various phases of the above mentioned periods. The term period is defined as a bracket or interval, for example, a particular cultural event that endured for 900 years between 3500-2600 BC. Another terminology, which is to be defined, is ware. A 'pottery ware group' exhibits same method of construction, the same fabric, the same group of vessel forms and the same decorative style (Adams and Adams 1991).

The Pre Harappan and Pre Urban Harappan Period (3500-2600 BC)

In the initial stages of the Chalcolithic studies it was assumed that the earliest agricultural communities of Gujarat were associated with the Mature/Urban Harappan period (Sonawane 2000). Excavations conducted at Loteshwar, Dholavira, Padri and the analysis of cultural materials from Surkotada, Prabhas Patan and Lothal has indicated that prior to the influence of Harappan culture, Gujarat was inhabited by regional non-Harappan Chalcolithic communities/ Pre Harappans. Bhan (1994) observes that the non-Harappan ceramics were reported from the earliest levels of these sites and they continue up to the late Harappan phase in different sites of Gujarat. Calibrated radio carbon dates for this period from Loteshwar, Padri and Prabhas Patan go back to the second half of the fourth and the beginning of the third millennium BC (Sonawane 2000). The evidence from Lothal suggests that the chalcolithic people used Micaceous Red pottery, which is different from the Harappans. The excavations at Nagwada in the Rupen river valley have yielded the evidence of a human burial, belonging to the pre-Harappan occupation. The site also yielded pottery, which has similarities with the pottery from the earliest period (Pre-Urban Harappan level) at Amri in Sindh and this pottery can be assignable to c.3000-2600 BC (Dhavalikar 1995). Excavations at Datrana in North Gujarat have revealed different types of pottery i.e., a set of pottery similar to the Pre-Prabhas (3000-2800 BC) type, the Anarta/ north Gujarat pottery type and the Early Harappan (Pre Urban Harappan) pottery reported from the burials at Nagwada and Santhli (Ajithprasad 2002). All these reveal that there must have been an indigenous population established before the influence of Harappan culture in Gujarat.

Urban Harappan Period (2600-1900 BC)

As a result of the archaeological studies two distinct categories of settlements were identified in Gujarat during the so-called Urban Harappan phase. According to scholars they are the sites with Classical Harappan traits and sites with regional manifestation of the Harappan (Sorath Harappan) domains (Possehl 1992) respectively. It is notable that in more than five hundred sites in Gujarat with different degrees of Harappan affiliation, settlements representing the Classical Harappan are few and most of these sites show some amount of regional Chalcolithic influences. Some of the sites of the Urban Harappan phase were engaged in craft production and the manufactured goods of these sites include items of semi-precious stone, steatite, faience, shell, and copper and some of them may be acted as trading centres. Sites like Dholavira, Lothal and Surkotada have revealed evidences of monumental architecture, social stratification, writing and developed artistic styles.

The Post- Urban Harappan Period (1900-1400 BC)

The Post- Urban Harappan period in Gujarat is represented by cultural period Rangpur III, Prabhas Patan III and Rojdi C. Scholars defined this period on the basis of the increase in the frequency of pottery like lustrous red ware, painted black and red ware and coarse red wares (Bhan 1994). The urban to post urban cultural transformation is reflected in the lithic artifacts also. The inferior quality blades of local chert replaced the Sukur Rohri Chert blades. Deterioration in urban settlement pattern is also very clear and radiocarbon determinations date the whole phase to 1900-1400 BC (Sonawane 2000).

Regional Chalcolithic Traditions

As mentioned earlier, the non-Harappan or regional/indigenous Chalcolithic traditions are represented by Anarta pottery, Padri Ware, Pre-prabhas Pottery, and Micaceous Red Ware. Though the researchers in the field of Chalcolithic studies in Gujarat have tried to look at the various aspects of these regional Chalcolithic traditions, our understanding about them is limited in many ways. The prime objective of this paper is to describe these ceramic traditions by using secondary data.

Anarta Pottery

This non-Harappan pottery tradition of North Gujarat is named after the traditional name of North Gujarat (Ajithprasad and Sonawane: in Press). In mid 1980s, the Anarta pottery along with the urban Harappan elements was reported from Nagwada in Surendranagar district. But the excavations at Loteshwar in Mehsana district in 1991

established the independent nature of this pre-Harappan pottery tradition in which four pottery types (Fig. 1) were identified. They are gritty red ware, fine red ware, burnished red ware and burnished grey/black ware. All these above mentioned pottery types have common vessel forms and share several common features in their pattern and scheme of decoration suggesting that they all belong to a single pottery tradition (Ajithprasad 2002).

Gritty red ware is the most abundant pottery type in this ceramic group. Small and medium sized hand/turn table made pots/jars with a flaring rim, constricted neck and bulbous body, large pots, bowls with straight or convex sides with slightly incurved rim and basins with a thick flaring out rim and a blunt carination below are the important forms in this category. The vessels were treated with a red or chocolate slip of varying tones. Many of these vessels show a bichrome decoration as they are painted with varying shades of black or red pigments on a white or cream background. White, either in a black background or directly over the slip was also used for decorating pottery. Sets of simple horizontal, vertical and wavy lines, latticed circles and squares and intersecting loops or a combination of all these were the main designs. In general the vessels have a clumsy appearance even after the application of slip and decoration (Ajithprasad 2002).

The fine red ware is made from elutriated clay containing fine mica particles. It is similar to the gritty red ware in features like the vessel forms and decoration. The burnished red ware and the burnished grey/black ware are represented by small pots with thin wall or jars with a flaring rim, constricted, elongated neck and bulbous body. These turn table made vessels have a well-burnished smooth surface. The burnished red ware is painted with parallel and wavy lines in panels using a white or bluish grey pigment on a black background over a bright red slip. The burnished grey/ black ware is painted with white colour (Ajithprasad 2002).

Padri Ware

Padri Ware is a coarse painted pottery recovered from the excavations of Harappan site at Padri, located in Bhavnagar District. This ceramic was named Padri Ware (Fig. 2) after the site (Shinde and Kar 1992). The ware which is represented by convex sided bowls and globular pots is treated with a thick coating of red slip, which shows a tendency to develop cracks. In addition to the above mentioned vessel types, one fragment of a concave carinated bowl and some sherds of perforated jars were also recovered from the site. There are two main varieties of globular pots: small with short out-turned rims, possibly having circular bases and medium sized pots with slightly beaded or out-turned rims. The irregular striations and uneven thickness of this pottery suggests modeling in slow turntable or hand

making. Painted decorations consist mainly of linear patterns such as vertical and horizontal bands, thin vertical wavy lines, short vertical strokes in a panel of broad horizontal bands, chevron pattern and short vertical strokes on the rim of the pot above a broad horizontal band. The designs are found to be confined to the upper parts of vessels, but in the case of the wide mouthed pots, vertical strokes are also found on the inner portions of the rims (Shinde and Kar 1992). Ajithprasad and Sonawane (in press) argue that in decoration, shape and overall treatment of the vessels, the gritty red ware of North Gujarat shows a close resemblance with the Padri ware.

Pre-Prabhas Ware

In mid 1950s this non-Harappan assemblage was collected from the earliest levels of the excavation at Prabhas Patan (Somnath) (3000-2800 BC) in Junagadh. The ceramic types (Fig. 3), which fall in this category, include red ware, incised red ware, black and red ware and grey ware (Dhavalikar and Possehl 1992).

The red ware is hand made and has a smooth surface. The fabric of this pottery type is coarse. The forms represented in this ware are wide mouthed jars and a dish. The second type, incised red ware, is crude and coarse in fabric. It is not treated with any slip and the surface colour varies from red to grey. The incised designs, which mostly consist of bold strokes, were probably executed by a rather blunt instrument. The deep or shallow basin is the main vessel type. There are only a few sherds of black and red ware but these are quite distinctive. Since the rim sherds are rare, it is difficult to form a clear idea of the shape represented in this ware. It is likely that the vessels were completely black on the interior and fully red on the exterior. The fabric, as compared to that of the other wares, is fine and the surface is treated with a red or orange slip. The exterior is burnished and has incipient horizontal or oblique ribs. The internal surface is also quite smooth. The few forms which can be made out include wide mouthed jars and a small carinated handy. Some of the vessels have ring bases. The grey ware is crude and is modelled by hand. The ceramic does not have a consistently greyish surface and also come across vessels, which are drab red in colour. This obviously is the effect of peculiar condition of firing. The shapes include dishes and wide mouthed jars. There are specimens of jars with smaller mouth. Some of the vessels have flat bases (Dhavalikar and Possehl, 1992). Potteries resembling the Pre-Prabhas types have been reported from Datrana in Banaskanta District (fig. 4) (Ajithprasad 2002).

Micaceous Red Ware

This type of pottery is predominantly found in the area around the Gulf of Khambat and is considered as representing an early chalcolithic tradition (Herman and Krishnan 1994,

Sonawane and Ajithprasad 1994). Micaceous Red Ware (Fig. 5) has a thick glossy slip with its colour ranging from pink to red to light brown grey. The surface of this pottery is smooth and is generally burnished and often looks as if dusted with very tiny mica particles. The surface of vessels does not show any striations and have subdued to a marked shining. All vessels are round bottomed. An exception is a rare flat bottomed specimen published in the Lothal report. Technologically, this is important since a round base cannot be directly obtained from wheel throwing. For this either the potter has to use a mould or shape the base by paddle after an eventual wheel throwing. Another conjecture is the use of a slow wheel. However, it is difficult to make out the building techniques as no striation marks are visible except on a jar sample from Vagad which displays some striations near the rim. Whether this is the result of wheel throwing or just scraping remains unclear. The walls show faint irregularities in the overall form, which are probably due to scraping, shaping the vessel with paddle and anvil, or luting of the handmade stud handle. Seven basic forms with variants have been identified and they are convex-sided bowl, shallow dish basin, basin, lamp, jar, bottle and perforated jar (Herman and Krishnan 1994). A chronological estimation for sites with such materials: Lothal, Rangpur, Rojdi, Vagad and Ratanpura give a period of at least 750 years (2550-1800 BC).

Conclusion

The present paper elucidate that the non-Harappan or regional/indigenous Chalcolithic pottery traditions existed in Chalcolithic Gujarat whose pottery types are known as Anarta type, Padri ware, Pre-Prabhas ware, and Micaceous Red Ware. The origin, development and extent of these chalcolithic traditions in Gujarat before their integration with the Harappan culture are still dubious. The archaeology of Chalcolithic Gujarat witnessed a lot of debates pertaining to the identification of the cultural groups, who produced and used aforesaid pottery types. Systematic Archaeological surveys in various pockets of Gujarat, proper excavations, ethno-archaeological studies, recording of pottery and associated artifacts in proper context, scientific analysis and truthful interpretation will definitely throw much light on these chalcolithic traditions/cultures of Gujarat.

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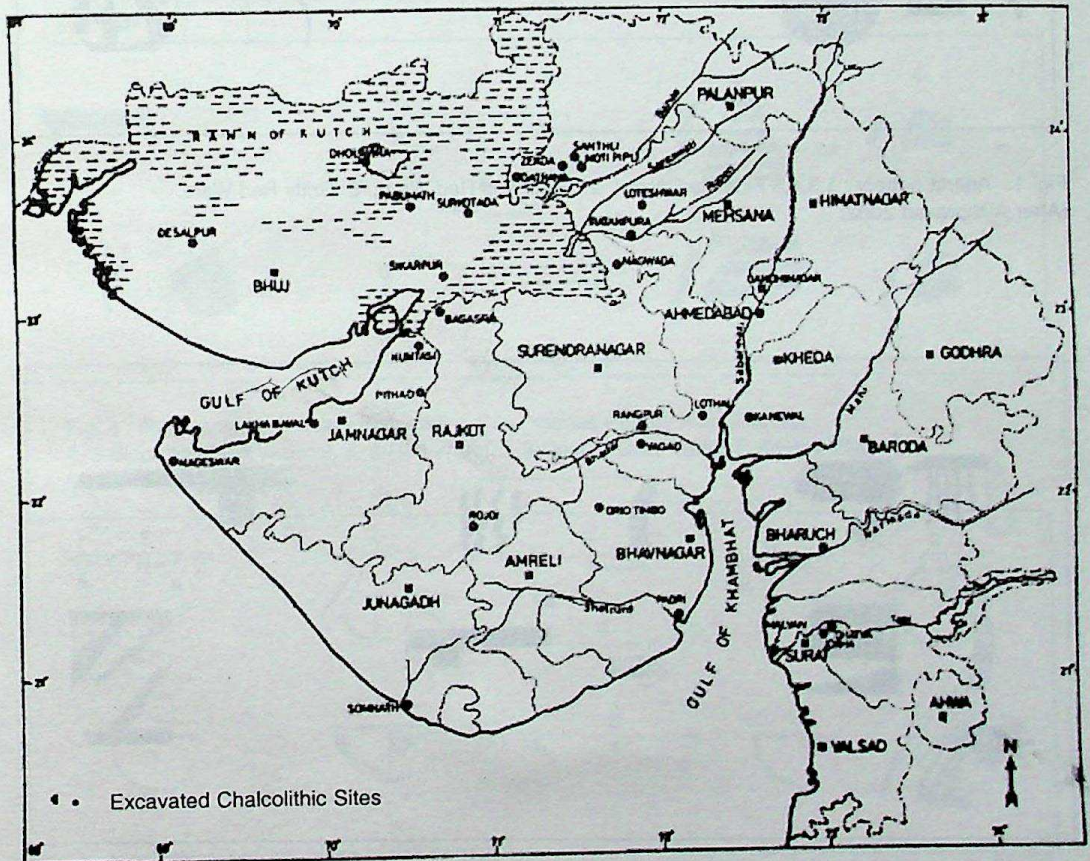
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Map : Excavated Chalcolithic Sites in Gujarat
(Courtesy Department of Archaeology, M. S. University of Baroda)

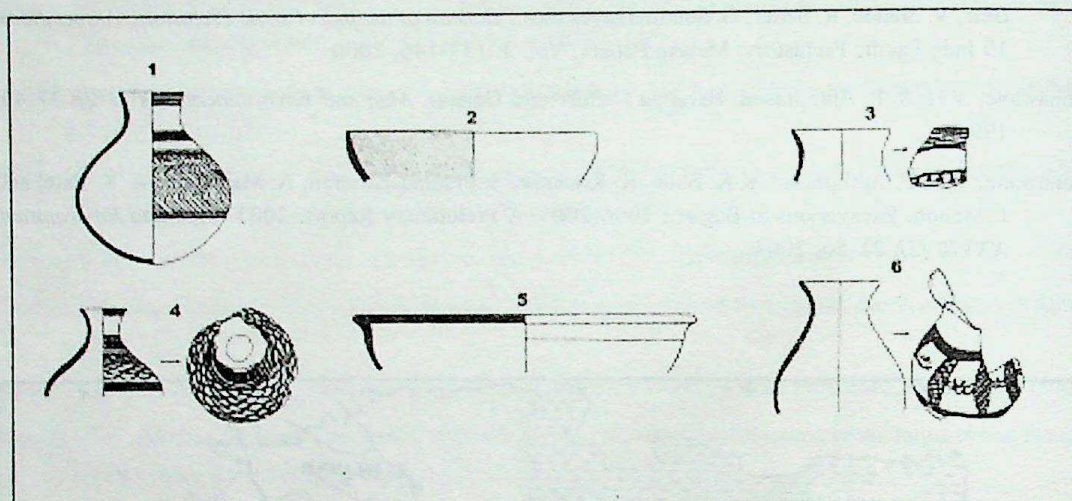


Fig. 1: Anarta pottery : 1,3,4,5 Fine Red Ware; 2. Black and Red Ware; 6. Gritty Red Ware.
(After Ajithprasad 2002)

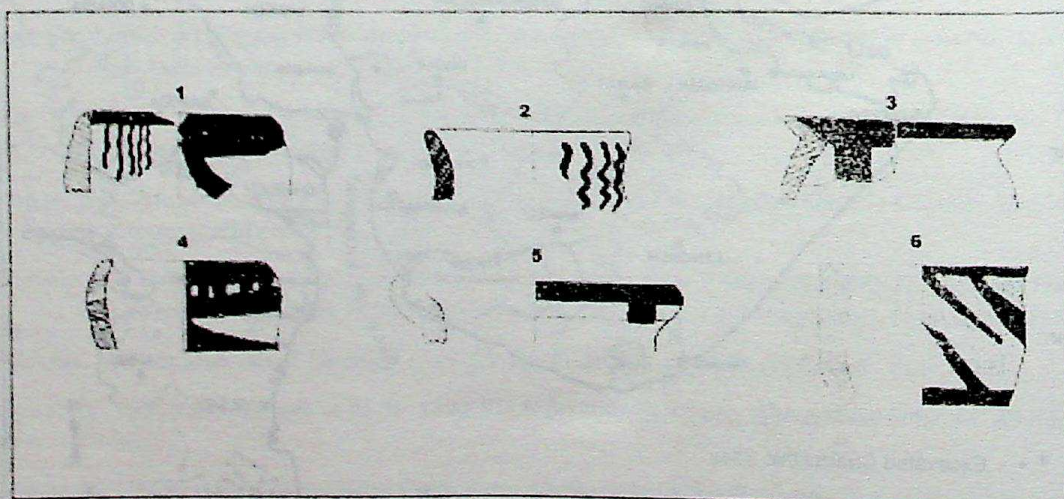


Fig. 2 : 1-6 Padri Ware
(After Shinde & Kar 1992)

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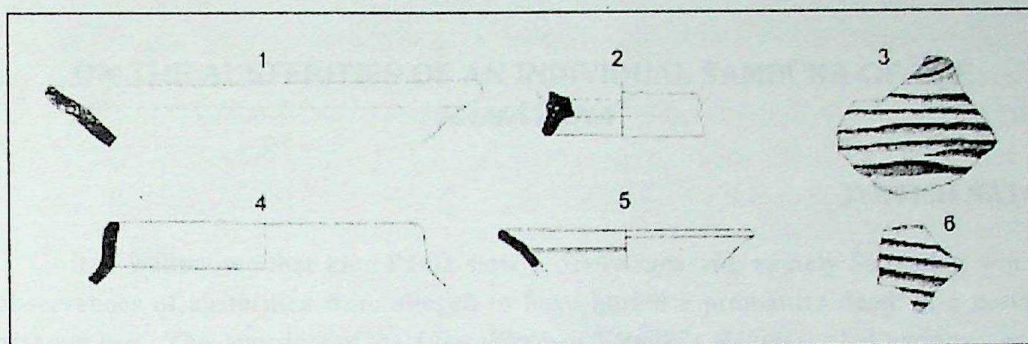


Fig. 3. Pre-Prabhas Ware

Fig. 3. Pre-Prabhas Ware

1, 2, 3, 6 - Black and Red Ware; 4, 5-Grey Ware.

(After Dhavalikar and Possehi 1992)

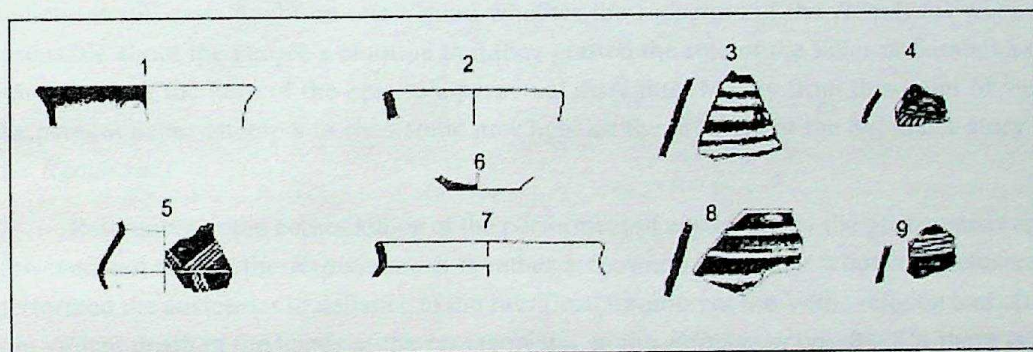


Fig. 4. Pre-Harappan Pottery Resembling Pre-Prabhas Pottery from Datrana

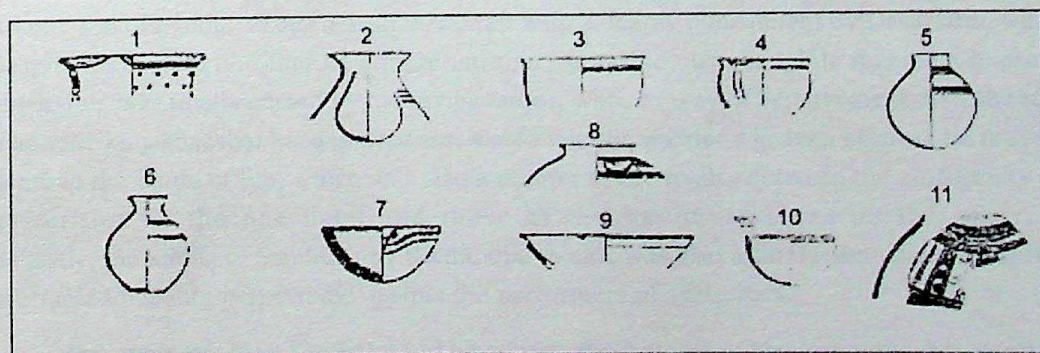
1, 3-Black and Red Ware; 2, 4, 8-Red Ware; 7, 9-Coarse Grey Ware; 5, 6-Grey Ware.
(After Ajithprasad 2002)

Fig. 5. Micaceous Red Ware

(Nos. 1, 2, 3, 4, 6, 7, 9] After Herman & Krishnan 1993; [Nos. 5, 8, 10, 11] After Rao 1979-85)

ON THE AUSTERITIES OF AN INDIVIDUAL ŚAMBŪKA OF THE RĀMĀYAṆA

JYOTISH NATH*

It is wellknown that king Rāma slew a *Śūdra tapasvin*, namely Śambūka, whose observances of austerities were alleged to have hurled a premature death at a certain brahmin boy. This anecdote of the *Uttarakāṇḍa* of Vālmīki's *Rāmāyaṇa* has variously been interpreted by a number of scholars both in India and abroad. Notwithstanding the validity of a widespread explanation that the Śambūka-episode was a later interpolation which espoused the cause of an upwardly rising brahmin class in the hierarchy of the contemporary society, it still casts doubt on one's mind whether the redactors of the *Rāmāyaṇa* were so insensible about the people's emotion that they grafted the role of the killer of Śambūka on Rāma to push the hero of the epic to a perpetual disrepute. Mainly from this point of view the present paper attempts to shed some new light on the problem of the Śambūka-story of the *Rāmāyaṇa*.

References to the acts of killing of the performers of austerities by the protagonists are, however, not rare in the *Rāmāyaṇa*. It is rather a common place that whoever exclusively performed the austerities in defiance of the sacrificial tradition of the Vedic religion had often met violent death in the hands of the protagonists. In the *Rāmāyaṇa* (vii. 84-86) there is an episode that Vṛtra, brahmin by caste, incurred the wrath of the gods because of his adherence to the austerities. Elsewhere (vii. 78), king Śveta was also subjected to great humiliations even in heaven for the same reason as Vṛtra; at another place (ii. 63-64) too, the unnamed ascetic son of a blind *vaiśya* hermit was dealt with a deadly punishment by Daśaratha, who, despite an explanation that he committed this excusable mistake while making a hunting excursion, was finally cursed by the raving father, who, by way of bereavement, had already made the king hear that his departed son would win the warrior's heaven because he braved death in the battle of life, which was also a pointer to the rivalry between the performers of austerities on the one hand and those of the Vedic sacrifices on the other, and lastly, the killing of Śambūka by Rāma, one thinks, was also a similar actualization of the protracted hostility perpetrated against the performers of austerities.

But, who was then Śambūka and what were the features of his austerities that alarmed

both gods and men alike ? Following in the steps of modern scholars whose researches lend probability to the theory that the Indo-Aryan words retaining nasals before the labials could well be of proto-Muṇḍa origin¹, it may be said that the name of Śambūka is also a pointer to its association with the speakers of a proto-Muṇḍā dialect. Modern anthropological and linguistic studies have also unfolded that the proto-Australoid people which comprised the Austric speaking Muṇḍās were spread over the North Indian plains from Afghanistan to eastern Bihar, where the migrating Indo-Aryan people came into contact with them in about 1500 B.C.²

Keeping all these above points in mind one may now turn to the relevant descriptions of the *Rāmāyaṇa* to get a glimpse about the location of Śambūka's habitat. It is said in *Rāmāyaṇa* (VII. 75.8-14) that getting on to his *Puṣpaka* chariot king Rāma first moved along the west, north and eastward directions and thereafter, he proceeded along the southern direction. There he came across a mountain, namely Śaibala and found there on the northern bank of a certain lake a man who, lying about in a prostrate position, face downward, was practising stern austerities.

Though there is no direct reference in the *Rāmāyaṇa* to any of the distinctive features of Śambūka's austerities, it is his name again, that sheds some light on this matter. It is, however, noticeable in the *Rāmāyaṇa* (vii. 75-76) that Rāma persuaded Śambūka to give away information about the two things, one, what were the purposes of his austerities and two, what was the caste he belonged to. It also seems that Śambūka too, correspondingly, concentrated on these two points while replying the queries about him. *Rāmāyaṇa* (VII. 76. 2-3) conveys Śambūka's reply in this regard as follows.

śūdrayonyāṃ prajāto'smi tape ugraṃ samāsthitaḥ /
devatvaṃ prārthaye rāma saśarīro mahāyaśaḥ //2
na mithyā, 'haṃ vade rāma devalokajigīṣayā /
śūdraṃ mām viddhi kākutstha śambūkaṃ nāma nāmataḥ //3

1. Cf. F.B.J. Kuiper, *An Austro-Asiatic Myth in the R̥gveda*, Amsterdam, 1950, p. 15, 'R̥gvedic Loanwords' (in) *Studia Indologica*, Festschrift für Willibald Kirfel, Bonn, Bonner Orientalistische Studien, Neue Serie, Band 3, p. 182; Cf. M. Mayrhofer, 'Arische Landnahme und indische Bevöllerung' (in) *Spiegel der altindischen Sprache*, Saeculum 2, pp. 58-59; cf. Hans Heinrich Hock, 'Substratum Influence on (R̥gvedic) Sanskrit' (in) *Studies in the Linguistic Sciences*, Vol. 5, No. 2, Fall, 1975, p. 78 ff.
2. Cf. S.K. Chatterji, 'Race-Movements and Pre-historic Culture' (in) *The History and Culture of the Indian People*, Vol. I, ed. R.C. Majumdar et al. Bombay, first pub. 1951. Fourth Impression 1965, pp. 145ff. cf. D.C. Sircar, 'The Dāsa-Dasyu of the R̥gveda' (Lecture II) (in) *Some Problems of Indian History and Culture*, Ahmedabad, 1974, pp. 32 ff.

- 'O Rāma, I am born a *śūdra* and now, engaged in stern austerities. I wish to gain the great fame of becoming divine in this life. O one, I do not lie to you. I have a desire to win heaven. O Kākutstha, know me as one belonging to the *śūdra* caste, namely, Śambūka.'

It, however, transpires from an analysis of the two above verses that Śambūka has indicated his caste-name alone and not his personal name while giving his own identity to Rāma, for, the accusative case in the epithet 'Śambūka' fits well with its substantiative 'śūdra' which retains the second case-ending in its form.

If the above proposition is correct, then another question must arise here. Does the etymological significance of the term 'Śambūka' have any connection with its actual meaning? The term 'Śambūka' generally means a conch-shell. Scholars have, however, pointed out that in olden times a kind of cotton cloth, known as *Kaḍata* or *Kaḍitam*, was used for writing manuscripts in the Mysore regions. It has also come to light that a paste usually of rice or wheat powder was applied to the cut pieces of cotton cloth. When dried, both sides of the cloth were made smooth by rubbing them with conch.³ In the light of the above findings it is also likely that the technique of using conch to smooth the writing materials might have given its name 'Śambūka' to a certain class of people, engaged in producing manuscripts during these days. The text of the *Rāmāyaṇa* (vii. 75.14.) also testifies that the bodily attitudes of the individual Śambūka that greeted Rāma on the bank of the lake were hopefully of a scribe who seemed to expect to be considered as one busily engaged in working while lying stretched out on the ground, face downward. The verse, however, runs thus:

*tasmin sarasi tapyantam tāpasam sumahat tapaḥ /
dadarśa rāghavaḥ śrīmāl lambamānam adhomukham //*

- Rāghava saw there on the bank of the lake a hermit, who engaged himself in the observances of stern austerities while taking a prostrate position, face downward!⁴

3. Cf. P. Visalakshy, *The Fundamentals of Manuscriptology*, Thiruvananthapuram, 2003, p. 14.

4. There goes a Sanskrit couplet of anonymous origin, which delineates the taking of a writing position by a scribe, who, being intensely busy with the task to inscribe documents on manuscripts, gives as it were, an impression of being replica of Śambūka of the *Rāmāyaṇa*. who also used some bodily attitudes while performing austerities. The couplet runs thus:

*bhagnaprṣṭakatigrīvaḥ stabdhadrṣṭir adhomukhaḥ /
kaṣṭhena likhitam grantham yatnena paripālayet. //*

- 'Manuscripts are copied with much difficulty : bending the neck, back and the spinal cord and fixing the eyes on the text with a downward face. Therefore, they are to be preserved with great care. - Quoted and translated into English by K. Maheswaran Nair, *Manuscriptology*, Trivandrum, 1998, p.197.

It has also been observed that in the past when the art of writing scriptures on manuscripts etc. had not still gained currency in the literary life of the contemporary people, the scribes, however small in number, were often treated with dire threats. Scattered about are to be seen in the folk memories many a reprimand which kept threatening the scribes, especially the writers of the Vedic texts. The following couplet is just a case in point.

*Vedasya likhitam kṛtvā
Yañ paṭhed brahmahā bhavet, /
pustakaṃ vā grhe sthāpya
Vajrapāto bhaved dhruvam. //*

-‘One, who writes down Veda and reads it, will be evil doer like one killing a *Brahmin*. If a book (containing the Vedic texts) is kept inside the house, certainly will there be lightning.’⁵

Notwithstanding the colophonic nature of the above couplet containing the rude remarks which signify that there were in the society feelings of hostility towards the writers of the Vedic texts, it goes that in the *Rāmāyaṇa* too, there is mentioned almost in the same vein a story, which seeks to establish a relation of cause and effect between the death of a brahmin boy and the spell of the austerities, undertaken by a *śūdra*. It is also noticeable there that not only had Nārada, the king’s counselor, successfully provoked Rāma to kill the individual Śambūka by making an absurd statement in the king’s court that the performance of austerities by a *śūdra* at the advent of the age of Dvāpara was violative of all the ethical and religious rules and hence, the performer must be made to pay for his stupidity, because it had already cast its obnoxious spell on the kingdom and hurled a premature death at the brahmin boy, but the gods were also loud in Rāma’s praise that he did them an excellent service by killing the *śūdra* who was probably penning the Vedic texts on manuscripts as if to achieve the heavenly glories within the boundaries of his mundane habitat. *Rāmāyaṇa* vii. 76.7-8. too, drops some hints to the above proposition as it describes that the gods were filled with elation to find that the individual Śambūka was finally killed. The two verses, however, run thus:

*suprītaś cābruvan rāmaṃ devaḥ satyaparākramam /
surakāryam idaṃ deva sukṛtaṃ te mahāmate//7
grhāṇa ca varam saumya yaṃ tvam icchasyarindama /
svargabhān na hi śūdro ‘yaṃ tvatkṛte raghunandana//8*

5. Quoted and translated by K. Maheswaran Nair, Ibid, p. 199.

- 'The gods being pleased said to the truly brave Rāma. "O one of the great intellect, you have done to the gods a service par excellence. Now, O killer of enemies, accept from us a boon according as you most want. O scion of Raghu, it is, indeed, through your valour that this *śūdra* couldn't win heaven."

From the above verses it almost becomes clear that the killing of this individual Śambūka by Rāma eradicated an obstacle to the establishment of the sacrificial tradition, which was so flourishing under the patronage of the gods. Were he to go on further with his austerities, which involved the writing of Vedic texts on manuscripts, the spread of sacrificial activities would surely come to a halt ? The more the Vedas were in copies, the less their ritual applications and numerous other mysteries were. So, he had to taste death in the hands of king Rāma, the upholder of the sacrificial tradition of the Vedic religion.

If the above facts are taken together, a conclusion, however, emerges. The *Rāmāyaṇa* contains in its pages a strange history of religious persecution on the performers of austerities. It was not only an individual member of a particular *śūdra* caste, called Śambūka, who was killed by Rāma for his alleged adherence to the cult of austerities, but also there were certain other victims who had to suffer either death or humiliations in the hands of the protagonists for the same reason as him. For example, Vṛtra, Śveta and the unnamed ascetic son of the blind hermit, who were brahmin, *kṣatriya* and *vaiśya* respectively, were all severely punished for their carrying out of the austerities probably in defiance of the official religion of the protagonists. It appears that the individual Śambūka, who belonged to a proto-Muṇḍā speaking people, might have settled somewhere near the Śaibala mountain, situated in the southern direction of Rāma's capital. It is also plausible from his bodily attitude of lying stretched on the ground, face downward, which he had taken during Rāma's visit to his place, that he was engaged in writing some documents on manuscripts. Not only the taking of a particular bodily attitude by him, but also the name of Śambūka etymologically signifies that a class of people were so called because they might have invented the technique of producing writing materials with the use of '*śambūka*' i.e. the conch-shell. That the individual Śambūka of the *Rāmāyaṇa* was engaged in writing the Vedic texts on manuscripts is also evident from the speech of Nārada, the king's counsellor, who, while equating the sinful act of austerities by a *śūdra* performer with the cause of the premature death of a brahmin boy had probably fallen in line with an age-old belief that one who wrote down the *Veda* and read it, would be an evildoer like one killing a *brahmin*. There is also another pointer to the individual Śambūka's being engaged in the writing of Vedic texts on manuscripts. No sooner had Rāma killed him then the gods began to praise the valourous deed of the hero. It clearly indicates that the gods were already alarmed at the news of the impending danger that the spread of sacrificial activities would certainly

come to a halt if the individual Śambūka were to go further with the austerities of writing the Vedic texts on the manuscripts. As Rāma had killed him, to eradicate obstacles to sacrifices, the gods were filled with elation.

It is, however, not to be debated whether the art of writing was known in the days of the *Rāmāyaṇa*. Rāma's signet ring had his name engraved on it

rāmanāmaṅkitam cedam paśya devyaṅgulīyakam --

'O lady, look this signet ring engraved with Rāma's name.), His shafts also contained his name (*Rāmāyaṇa*. v.36.2.cd.)

vayaṃ yuddhād ihaśyāmo rudhireṇa samukṣitāḥ/

vidārya svatanuam bāṇai rāmanāmaṅkitaiḥ śaraiḥ // (*Rāmāyaṇa*. vi.64.25.)

--'we shall come back from the battlefield. On our bodies there will be effusion of blood and, the arrows engraved with Rāma's name will be stuck on them.') If the goldsmiths and blacksmiths of Rāma's time were skilled in the art of writing, could a performer of stern austerities be far behind ?

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SOME ASPECTS OF NYĀYA EPISTEMOLOGY**

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Epistemology is a branch of philosophy, which deals with the concept of knowledge and its other aspects. It may be called *pramāṇaśāstra*. But *pramāṇaśāstra* generally means the *Nyāyaśāstra*, the Indian system of logic. So the better word for the epistemology is *jñānamīmāṃsā*. Every school of Indian philosophy has developed its own branch of epistemology. Since it is very essential for the study of other branches of philosophy, Indian philosophers from the very beginning have endeavored to solve the problems of knowledge. The problems such as definite perception, inference, illusion, hallucination, supernormal perception, divine perception, verbal testimony, memory, the relation of knowledge with the self, presumption are dealt with in epistemology.

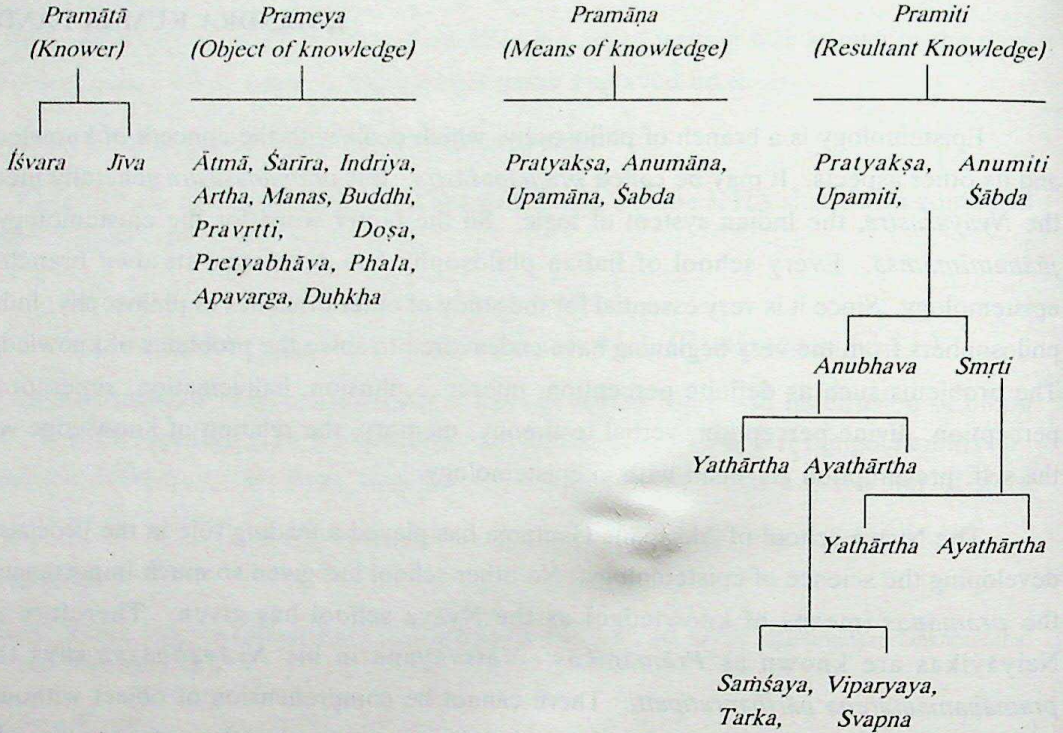
The Nyāya school of Akṣapāda Gautama has played a leading role in the process of developing the science of epistemology. No other school has given so much importance to the *pramāṇas* (means of knowledge) as the Nyāya school has given. Therefore the Naiyāyikas are known as *Prāmāṇikās*. Vātsyāyana in his *Nyāyabhāṣya* says that *pramāṇamantareṇa nārthapratipattiḥ*. There cannot be comprehension of object without a means of knowledge. The Naiyāyikas have tried therefore to answer the questions like what is knowledge, how does it arise, what are the means of knowledge, what is true knowledge etc. But the most important question in Indian epistemology is the question of *prāmāṇya* (validity of knowledge).

Here is an attempt to throw some light on the views of the Naiyāyikas on the above said questions.

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The following Table presents a picture of the main components of Nyāya epistemology.



The origin of knowledge presupposes a subject, an object, a means to acquire it and the resultant cognition. Vātsyāyana aptly remarks that he, who is induced to action out of any desire to seek an object, is *pramātā*. The object that is cognised is *prameya*. The knowledge of the object is *pramiti* and the apparatus whereby the object is apprehended is *pramāṇa*. With these four, the circuit of cognition of an object completes itself.

The word *pramāṇa* is derived from the root $\sqrt{mā}$ means to know with the prefix *pra* and the affix *lyuṭ*. The word *pramāṇa* can literally give us three different meanings, the valid cognition (*pramā*) when the affix is used in the abstract sense, *bhāva*, the cogniser (*pramātā*) when it is used in the sense of agent, *kartṛ* and the means of valid cognition (*sādhana*) when it is used in the sense of instrument, *karaṇa*.

We commonly know that knowledge is a revelation of the object to a subject. It is a subjective phenomenon representing the world of reality. It is the basis of all our practical

activities¹ in relation to objects. Our activities are not blind reactions to objects. A successful activity presupposes a correct knowledge of objects. We proceed to act in a particular way with reference to an object on the belief that our knowledge correctly reveals its nature.² Cognition is knowledge which is the source of all human dealings. *Buddhi*, does not mean the process of cognition. It means the result of cognition or apprehension. For example, when I smell a flower, the experience I get out of smelling is called *Buddhi* or *jñāna* in the Nyāyaśāstra. But, according to the Sāṃkhya school, *Buddhi* is an internal organ (*antaḥkaraṇa*); it is called *mahattattva* and it originates from *Prakṛti*. It is a *pariṇāma* of *Prakṛti*. The nature of *Buddhi* is *adhyavasāyātmikā*.

The word *Jñāna*, according to the Nyāya School, is used to denote not merely propositional acts like judging, believing, disbelieving, doubting, assuming, inferring, remembering, perceiving, introspecting, but also non-propositional states like sensing etc. It is therefore identical with awareness of facts, objects, sensory qualities and internal states. It is always used in the epistemic sense to denote an occurrence of an act. According to the Naiyāyikas, *Jñāna* is a special quality (*viśeṣaguṇa*) of the self³ in the sense that it belongs only to finite self. Secondly, it is a special perceptible quality which makes the self an object of introspection. The self-substance devoid of special qualities cannot be cognized directly. In introspection the self is cognized invariably in the form of 'I cognize something'. So cognition is said to be the cause of our behaviour. *Jñāna* is an *amūrtaguṇa*.

According to the Nyāya school, cognition is a quality of soul. The Vaiśeṣika school also accepts this view. It is a special quality.⁴ But it is not accepted as an essential quality as the soul can remain without it. In the state of release cognition is supposed to be absent and in empirical life too there are such states as deep sleep, swoon and trance in which there

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1. सर्वव्यवहारहेतुर्बुद्धिर्ज्ञानम् । *Tarkasaṃgraha* of Annambhaṭṭa, Ed. Yaswant V. Athalye, Bhandarkar Oriental Research Institute, Pune, 1988, p. 21
 2. अर्थप्रकाशो वा बुद्धिः । *Tarkabhāṣā*, of Keśava Miśra, Ed. Devadatta R. Bhandarkar, Bombay Sanskrit & Prakrit Series, 1937, p. 74
 3. बुद्धिर्नाम कश्चिदात्मविशेषगुणः । *Viśayatāvāda, Gadādhara's Theory of Objectivity*, Ed. Sibajiban Bhattacharya, Part Two, Indian Council of Philosophical Research, New Delhi in association with Motilal Bnarsidass, Delhi, p. 3.
 4. बुद्ध्यादिषट्कं स्पर्शान्ताः स्नेहः सांसिद्धिको द्रवः ॥
अदृष्टभावनाशब्दा अमी वैशेषिका गुणाः ।
Bhāṣāpariccheda with *Siddhānta-muktāvali*, Translated by Swami Madhavananda, Advaita Ashrama, Calcutta, 1996, p. 180.

is no presence of cognition. Thus cognition is a temporary quality of soul. It is generated under particular conditions viz. when soul, mind, sense organs and some objects have a simultaneous mutual contact. A cognition arises out of a fourfold contact and is related to the soul by way of *samavāya* (the relation of inherence). It can be perceived through mental perception (*mānasapratyakṣa*) just as the blueness of an object is perceived immediately after the conjunction of the eye etc. It is impossible to have a cognition like 'it is a jar' about something qualified or distinguished by jarhood etc., because the knowledge of the qualification i.e. jarhood etc., is absent before it. The knowledge of the qualification is a cause with regard to a qualified knowledge. So at first there arises a knowledge of qualification which does not comprehend the relation between a jar and jarhood. That is indeterminate knowledge. It is not perceptible.

According to the Navya Naiyāyikas, all objects in the universe of whatever category, are knowable, and if not by us then at least by God. Our knowledge of these objects is of two sorts: *nirvikalpaka* (indeterminate) and *savikalpaka* (determinate knowledge). A determinate knowledge is a knowledge the object of which is distinguished from other things. A pot may be before my eyes but until I differentiate it from cloth, my knowledge of it will remain indeterminate. To determine the pot, one must have beyond the indeterminate knowledge of pot, at least two other knowledge: an indeterminate knowledge of a differentiating factor e.g. potness and a knowledge i.e. this thing is distinguished by this differentiating factor. Determinate knowledge is accordingly defined as knowledge penetrating the relation between qualificand (*viśeṣya*) i.e. pot and a qualifier (*viśeṣaṇa*) i.e. 'potness' *viśeṣyaviśeṣaṇayoḥ sambandhāvagāhi jñānam*. Such knowledge may be expressed simply as : 'this is a pot'. One cannot express indeterminate knowledge in words, for all words refer to determined objects. By inference one knows that he experiences indeterminate knowledge. Thus all knowledge of which one can be conscious is determinate according to the Naiyāyika and indeterminate knowledge is only a logical presupposition.

The reason why all knowledge fit to be perceived is determinate is this : The knowledge that a knowledge has taken place is always introspective in form, e.g., 'I know the jar' or 'I have the knowledge of the jar.' Knowledge without reference to an object is regarded by the Naiyāyikas as an impossibility. On close analysis the judgment 'I know the jar' will be found to be a complex judgment, called *viśiṣṭavaiśiṣṭyāvagāhijñāna* (knowledge of the relation of a related fact). It involves a series of judgments. In the first place knowledge is predicated of the subject as something which has happened to him. In the second place knowledge is qualified by its object 'jar'. In the third place the jar is qualified by jariness - the jar - universal (*ghaṭatva*). Now the first judgment presupposes the second and the second the third. The content of the second judgment is the presupposition 'The

jar is' and it enters into the content of the judgment 'I know the jar.' The judgment 'The jar is' is made possible only if there is knowledge of jariness, as articulate knowledge of a thing unqualified is impossible. The knowledge of 'jariness' as 'the qualifying adjective of jar, being the precondition of the judgment 'the jar is' has been shown to be indeterminate on pain of a *regressus in infinitum*, and the contents of indeterminate knowledge are undermined. The Naiyāyika does not believe in the possibility of a felt knowledge which has for its content an undetermined object. The object, whatever it is, has a character qualifying it (*prakāra*) and must be felt as such.

Jñāna is an instance of cognition. *Buddhi*, *Jñāna*, *Upalabdhi* and *Anubhūti* are but different names for an identical object.⁵ Cognition-particulars are to be distinguished by their reference to different objects. *Saviṣayatva* (the property of being related to some object) is the distinctive character of *jñāna*. It is primary. It performs a double role. It contains or frames representations of the outside world, which are elicited from sense-object-contact or from previous knowledge-items, and at the same time it inheres in the self or soul (*Ātmā*).⁶ One may imagine the self as a mirror on which pictures are flashed. The shape or the whole of an individual picture is knowledge. The elements of the picture are the knowledge-content representing the outside world. The self does not judge the truth or falsity of these pictures. If there is no fault in the mechanism producing them, they are valid knowledge otherwise they are false.

There are two types of knowledge: *Yathārtha* (valid) and *ayathārtha* (invalid). *Samśaya*, *Viparyaya* and *Tarka* are included under invalid knowledge.⁷ Some accept *svapna* in place of *Tarka* (hypothetical argument).⁸ 'Is this a tree or a man' is a form of invalid knowledge called doubt.⁹ The knowledge of silver in place of nacre is *viparyaya*.¹⁰

The Naiyāyikas accept a difference between the object of knowledge and the result of knowledge.¹¹

5. बुद्धिरूपलब्धिज्ञानं प्रत्यय इत्यादिभिः पर्यायशब्दैर्यदभिधीयते सा बुद्धिः । *Tarkabhāṣā*, op. cit. p. 78

6. विभुर्बुद्ध्यादिगुणवान् । *Bhāṣāpariccheda*, op. cit. p. 79

7. अयथार्थस्तु अर्थव्यभिचार्यग्रमाणजः । स त्रिविधः । संशयस्तर्को विपर्ययश्चेति । *Tarkabhāṣā*, op. cit. p. 78

8. तत्राविद्या चतुर्विधा । संशयविपर्ययानध्यवसायस्वप्नलक्षणा । *Praśastapāda-bhāṣya*, Ed. Pt. Gopinath Kaviraj, Chawkhamba Sanskrit Series, Benaras, 1930, p. 533

9. स संशयो मतिर्या स्यादेकत्राभावभावयोः ।

साधारणादिधर्मस्य ज्ञानं संशयकारणम् ॥ *Bhāṣāpariccheda*, op. cit. p. 214

10. विपर्ययस्तु अतस्मिंस्तद्ग्रहः । भ्रम इति यावत् । यथा पुरोवर्तिन्यरजते शुक्ल्यादौ रजतारोप इदं रजतमिति । *Tarkabhāṣā*, op. cit. p. 78

11. ज्ञानस्य विषयो ह्यन्यः फलमन्यदुदाहृतम् । *Bhāṣāpariccheda*, op. cit. p. 212

According to the Nyāya school, mind is infinitesimal (*aṇu*), partless (*niravayava*) and eternal (*nitya*). So it cannot be connected with more than one organ at a particular moment of time. An individual therefore does not perceive more than one thing even when all the five sense organs are connected with their respective objects. Mind is an instrument in the generation of knowledge. According to the Nyāya School, knowledge is a product. It arises from the contact of the self with the mind or from the connection of the self, the mind, the sense-organs and the object.

The Naiyāyikas include dream cognitions in *ayathārthajñāna* category. Dreams are presentative cognitions during sleep, though they have no objective counterparts in reality. They are of the nature of illusions. Udayanācārya distinguishes dream-cognitions from the illusory perceptions of waking state, doubtful and indefinite perceptions. Though dream-cognitions are illusory perceptions, they apprehend objects which are not present at that time and place and as such resemble the illusory perceptions of waking life. They differ from the latter in that they are produced when the peripheral organs are inoperative while the latter are produced by the peripheral organs. Secondly, dream-cognitions are not identical with doubtful and indefinite perceptions. For dream-cognitions are definite and determinate in character in which the mind does not oscillate between alternative possibilities while doubtful and definite perceptions are uncertain because in them the mind is not fixed on a definite object but waves between two objects without any definite decision. They are equally invalid. The Nyāya-Vaiśeṣika recognizes the presentative character of dream-cognition.

Now we will discuss epistemological aspects of universal. Although universals are ontologically eternal entities, yet for being known they have to be present in instances. The instances reveal the universals. Without the particular instances no universal can be perceived. When a universal exists in time and all its instances are destroyed, they cannot be objects of perceptions. According to the Navyanyāya, universals inhering in the observable instances are themselves observable. Universals residing in unobservable instances, such as universals of atoms, cannot be the objects of perception. They can be known only by inference. So also universals existing in time when all instances are destroyed can be known to exist by inference.

There is another particularity of universals as objects of knowledge. A particular has to be known always under a mode which is, at the last resort, a universal. A universal, however, is cognized in itself not needing any mode of cognition. This means that a universal is self-revealing whereas all particulars are cognized only as instances of a universal. There is, however, an important point to be noted in this connection. Universals may become objects of cognition in two different ways: when they are mentioned or when they are not mentioned. Mentioning a universal is to refer to it by a name of the universal which is

grammatically an abstract term. When a universal is mentioned in this sense i.e. it is referred to by an abstract term, then the universal is cognized under a mode of a second order abstract property which cannot, however, be a universal. It is only when a universal is not so mentioned that is cognized in and through itself, not under a mode of any other property. These universals are epistemologically prior objects, for particulars are known only as instances of universals which are self-revealing.

The Nyāya school accepts recognition (*pratyabhijñā*) as a kind of qualified perception in which perception of an object is modified by the subconscious impression of a past perception of it and as a kind of perception, it is valid. It does not mistake one object for another owing to certain defects. It apprehends an object as it really is. It is not produced by the external sense organs or the internal organ (*manas*) impaired by certain defects. So it should be regarded as valid. It is an extra sensory perception or intuition of a future event.

According to the Naiyāyikas, the numbers are unity, quality, etc., but not one, two etc. Numbers beginning with duality and ending with a hundred, thousand, and billions are considered to spring from the notion of addition (*apekṣābuddhi*).¹² The notion of many unities is considered to be the notion of addition.

According to Gaṅgeśa, the author of the magnanimous work, *Tattvacintāmaṇi*, the validity of knowledge is not derived from its general grounds or causes. It is derived through its special cause called instrument (*karana*). The general grounds of knowledge are the union of the tactual organ with the mind and that of the latter with the soul, while the special causes are different. The special cause of perception is the connection of a sense organ with its object without any hindrance, that of inference is the knowledge of *vyāpti*, that of comparison is the knowledge of similarity and that of verbal testimony is the knowledge of *padajñāna*.¹³

The Nyāya-Vaiśeṣikas put forward the theory of *anuvyavasāya* (apperception). There are two stages of knowledge : *vyavasāya* and *anuvyavasāya*.¹⁴ For example "This is a pot" is *vyavasāya* and "I know that this is a pot" is *anuvyavasāya*. When the external sense organ comes into contact with an object, there arises the apprehension (*vyavasāya*) of the object. The *Bhagavadgītā* rightly says : *vyavasāyātmikā buddhi*. The apprehension is not self-luminous. Its awareness arises by the apperception (*anuvyavasāya*) through the mind which takes the first apprehension as its object. Thus cognition is not self-luminous. The Naiyāyikas differ from the Vedāntins who accept knowledge to be self-luminous.

12. अनेकैकत्वबुद्धिर्वा सापेक्षाबुद्धिरिष्यते । *Bhāṣāpariccheda*, op. cit. p. 201

13. पदज्ञानं तु करणम् । *Ibid*, p. 148

14. सर्वत्र प्रत्यक्षविषये ज्ञानुरिन्द्रियेण व्यवसायः पश्चान्मनसाऽनुव्यवसायः, *Nyāyabhāṣya*, 1.1.4

Udayanācārya rightly explains that *buddhi* in its original form is *nirākāra* but when it is connected with some object it takes the form of the object.¹⁵

The Nyāya school has given us a good theory of misapprehension. It is known as *Anyathākhyātivāda*. According to it, in illusion something is perceived as other than what it is e.g. the nacre is apprehended as silver. Due to defective eyesight, or insufficient light, or some other cause a person fails to cognize a nacre as a nacre and apprehends it as something bright as silver. This knowledge of similarity awakens the vivid memory of silver in his consciousness and leads to the perception of silver in the nacre. Though this silver was perceived by him in some other place at some other time, yet its present perception in nacre becomes possible through a supernormal connection based on knowledge (*jñānalakṣaṇa-sannikarṣa*). The same silver that he perceived before elsewhere is perceived in the nacre. Thus the nacre is mistaken for silver. Falsity consists in relating silver with the nacre where it does not exist. Neither of the two is unreal. The perception of the remote silver is mingled with the vague perception of the nacre present. Thus the error takes the form, - "This is silver".

According to Nyāya-Vaiśeṣika, the validity of knowledge consists in its conformity (*sārūpya*) with its object. To cognize something as possessed of what attributes it actually has, is true knowledge and this is called *pramā* or *yathārtha-jñāna*. To know a white conch as it is, means true knowledge; to know it as yellow, or as something else, or as differently located, means wrong knowledge or error. Thus, the truth of knowledge can be known by knowing its correspondence with the object.

According to Nyāya-Vaiśeṣika, a true experience has the competence to lead to fruitful effort (*Samarthapravṛttijanakatva*). A piece of shell mistaken for silver cannot serve the purpose of silver. Mirage is an optical illusion, since it cannot quench the thirst of the perceiver, nor can it moisten a grain of sand in the desert. Some Buddhist logicians, too, hold that the validity of knowledge can be determined by its practical value. According to Dharmakīrti, that is valid knowledge which reveals an object capable of producing the desired effect or that is valid knowledge through which the purpose of the object is fulfilled.

The perception of object does not arise without a comprehension of the relation between the object and its qualification. In the experience, "I know the jar" the knowledge is presented in the soul as a feature (*prakāra*) as a jar in respect of the jar. The feature itself is designated as a qualification (*viśeṣana*). That which specifies a qualification is called the

15. सर्वं ज्ञानं निराकारमेव । *Tarkabhāṣā*, op. cit. p. 79

determinant (*avacchedaka*) of the qualificationhood.

The Naiyāyikas accept four means of knowledge¹⁶ viz. *Pratyakṣa*, *Anumāna*, *Upamāna* and *Śabda*. The Sanskrit term *Pratyakṣa* etymologically means the function of any sense organ with respect to its object. It refers to sense perception as a means of direct or immediate knowledge of an object. In a wide sense, the word signifies any means of direct or immediate knowledge, not merely the process of sensory knowledge. Thus as a substantive, *pratyakṣa* denotes a *pramāṇa* that leads to direct and valid knowledge. As an adjective the term can be applied to knowledge, the means of knowledge and also the object of knowledge. For instance, *pratyakṣa-jñāna* means a direct or immediate cognition, *pratyakṣa*, the method of such knowledge and *pratyakṣa-viṣaya* is the object of this knowledge.

According to Naiyāyikas, *Anumāna* is the second most powerful means. The objects which are not known by perception are known by *Anumāna* which is defined as *anumitikaraṇa*. The Naiyāyikas make a keen investigation of the method of inference, and emphasise its importance. The validity of every kind of knowledge has to be ascertained, according to this school, by inference.

The Naiyāyikas consider *Upamāna* as a separate source of knowledge and differ from the Sāṃkhya, Bauddhas and Vaiśeṣikas. The Naiyāyikas accept *śabda* (verbal testimony) as a means of knowledge. They recognize four ways of knowledge viz. perception, inference, comparison, and verbal testimony. They treat postulation *arthāpatti* as a form of inference and it is included under *vyatirekavyāpti*. Non-apprehension (*anupalabdhi*) is explained as a case of perception. They hold the view that *yena indriyeṇa yad grhyate tadgatā jāti tadabhāvaśca tenaiva indriyeṇa grhyate*. The object which is known by which sense organ, its *jāti* and its absence are also known by the same organ.

The Naiyāyikas accept *parataḥ prāmāṇyavāda* and reject the *svataḥ prāmāṇyavāda* postulated by the Mīmāṃsakas. *Prāmāṇya* (validity of knowledge) cannot be accepted as direct as doubt cannot arise.¹⁷ Since doubt arises with regard to the validity of object and we take help of some other object to prove the validity of knowledge-instance we have to accept *parataḥ prāmāṇya*. Keśava Miśra in his *Tarkabhāṣā* has made a very good analysis of this problem.

16. तानि च प्रमाणानि चत्वारि । तथा च न्यायसूत्रम् - प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानीति । *Tarkabhāṣā*, op. cit. p. 32

17. प्रमात्वं न स्वतो ग्राह्यं संशयानुपपत्तितः । *Bhāṣāpariccheda*, op. cit. p. 22

The Naiyāyikas accept recollection as both valid and invalid forms of knowledge.¹⁸ It depends on the valid and invalid forms of experience. If the experience is valid then the memory based on it is to be valid. If the experience is itself invalid then the recollection based on it is to be invalid.

In the opinion of the Naiyāyikas *pratibhā* is a form of knowledge (*vijñāna*).¹⁹ Some accept it as a special type of *saṁskāra* which arises from the practice of the past lives.²⁰

In the above pages I tried to throw some light on the cardinal points of the Nyāya epistemology. I tried my best to clarify certain complicated issues and explained the basics of the Nyāya epistemology. This may open the door as a key to the epistemologies of the Indian philosophers in general and the Nyāya epistemology in particular.

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18. स्मरणमपि यथार्थमयथार्थं चेति द्विविधम् । तदुभयं जागरे । स्वप्ने तु सर्वमेव ज्ञानं स्मरणमयथार्थं च । दोषवशेन तदिति स्थान इदमित्युदयात् । *Tarkabhāṣā*, *op. cit.* p. 79
19. प्रतिभा खलु विज्ञानम् । *Nyāyamañjarī of Jayanta Bhaṭṭa*, Ed. Surya Narayana Sukla, Chawkhamba Sanskrit Series, Varanasi, 1971, p. 335
20. अथ केयं प्रतिभेति जन्मान्तराभ्यासजः संस्कारविशेषः । *Nyāyabhūṣaṇa*, 279 : 21

CONCEPT OF AVATĀRA IN THE KŪRMA PURĀṆA

NARASINGHA CHARAN PANDA*

The incarnation of God on the earth is called *avatāra*. *Avatāra* (from the root $\sqrt{tr}$ - to cross over, to attain, to save, with the prefix *ava*-down; and so, *ava* + $\sqrt{tr}$ - to descend into, to appear, to become incarnate) means 'descending' and the term is applied to the act of a Divine or Supernatural Being in assuming the form of a man or animal, and continuing to live in that form till the purpose for which that form was assumed or carried out. So *avatāra* is an appearance of any deity on earth, or descent from heaven and it bears a great importance as a religious concept in the Indian tradition and culture.

Source of *avatāras* (incarnations) :

The term *avatāra* is relatively late and an older word for the phenomenon is 'manifestation' (*āvirbhāva*¹ & *prādurbhāva*). The word *avatāra* does not occur in the classical Upaniṣads, though there are a few references in later *Upaniṣads*.² It is listed in Pāṇini's *Aṣṭādhyāyī*³ (4th cent. B.C.) and occurs in many standard works after the Epic Literature. But there are faint glimmerings of the theory of *avatāras* and of these forms even in the earliest Vedic Literature.⁴ In the *R̥gveda*,⁵ it is said that Indra was the grandson of the sage Śṛṅgavṛṣa. This may be interpreted as meaning that Indra was supposed to have

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1. तस्य तच्चेतसो देवः स्तुतिमित्यं प्राकुर्वतः ।
आविर्बभूव भगवान् पीताम्बरधरो हरिः ॥ *Viṣṇupurāṇa* I.20.14
2. Vide, G.A. Jacob : *Concordance to the Principal Upanishads and Bhagavadgītā*, 1963 edition, p. 117.
3. अवे तृस्त्रोर्ध्व, *Aṣṭādhyāyī*, III.3.120.
4. Upadhyaya, Baladev : *Purāṇa Vimarśa*, (3rd edition) Ch. V, p. 170.
5. यस्ते शुक्लवृषो नपात् प्रणपात्कुण्डपायुः । न्यस्मिन्दध्र आ मनः ॥ *R̥gveda*, VIII. 17.13, *Nirukta*, VIII. 2 explains that "नपात् इति अनन्तरायाः प्रजाया नामधेयम् । Sāyaṇa, the great commentator, takes 'napāt' to mean 'putra' here.

descended on the earth in a human form. Again, in the *Rgveda*, the sage Vāmadeva explains 'I was Manu and I was also the Sun.'⁶ This is referred to in the *Bṛhadāraṇyaka Upaniṣad*⁷ and often relied upon in support of the doctrine of the transmigration of souls. It may be capable of that interpretation, but, if that is not accepted, it will at least tend to support the proposition that the Vedic sage thought that the Sun could be born on the earth as a human being. It clearly indicates that there was an *avatāra* of the Sun. Besides, according to the *Śrīmad Bhāgavata*, the first incarnation of God is *Puruṣa*⁸, as it is mentioned in the famous *Puruṣasūkta* of the *Rgveda*. Some scholars have definitely observed, in the following *Rgvedic* verse - *mantra*, the germ of the doctrine of the *avatāra*, viz.

“पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि”⁹

Prof. S.N. Dasgupta, in his great *Critical History of Indian Philosophy*, says that here there is the starting-point of the theism of the *Bhagavad Gītā*, the idea of God as not only immanent but transcendent, a universe which is no illusion, and the doctrine of incarnation.¹⁰ Certainly this hymn is important, and it is quoted in the theistic *Śvetāśvataropaniṣad* and in the *Gītā*.¹¹ Hence, *Bhāgavata* clearly states that this *Puruṣa* form (*rūpa*) is the original source of different *avatāras* as well as the real base of creation of *devatās*, human beings, animals and other creatures.¹² However, the beginnings of the doctrine of *avatāra* and some of the well known *avatāras* of Viṣṇu may also be traced to the Vedic literature. In the Vedic idea of Lord Viṣṇu, as a solar divinity, coming down to the earth from the highest abode, and so in the frequent allusions in the Vedic literature, it is clear that gods assumed different forms in order to accomplish their several exploits. In the Vedic literature¹³, we actually

6. अहं मनुर्भवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः । *Rgveda* IV. 26.1

7. अहं ब्रह्मास्मीति । ... प्रतिपदेऽहं मनुर्भवं सूर्यश्चेति । *Bṛhadāraṇyaka Upaniṣad* I.4.10
cf. शास्त्रदृष्ट्या तूपदेशो वामदेववत् । *Brahmasūtra*, I.1.30.

8. जगृहे पौरुषं रूपं भगवान् महदादिभिः ।
सम्भूतं षोडशकलमादौ लोकसिसृक्षया ॥ *Śrīmad Bhāgavata*, I.3.1

9. *Rgveda*, X.90.3 (*Puruṣasūkta*).

10. Dasgupta, S.N. : *A History of Indian Philosophy*, Part II, 1991, Reprint p. 523f.

11. *Śvetāśvataropaniṣad*, III.12ff.; *Bhagavad Gītā*, XIII.13

12. एतन्नानावताराणां निधनं व्रीजमव्ययम् ।
यस्यांशोऽंशेन सृज्यन्ते देवतिर्यङ्मनरादयः ॥ *Śrīmad Bhāgavata*, I.3.4.

13. *Śatapatha Brāhmaṇa* : I.8.1.1-6 (*Matsya avatāra*); VII.5.1.5 (*Kūrma*); XIV. 1.2.11 (*Varāha*); I.2.5.1ff. (*Vāmana*); and *Chāndogya Upaniṣad*, III.17.6 (*Kṛṣṇa*), etc.

come across to the early indications to the Matsya, Kūrma, Varāha, Vāmana and other incarnations.

Necessity of *avatāras* :

The theory of *avatāras* brings to mankind a new spiritual message and it presupposes the recognition of Viṣṇu as a Supreme God, the creator and ruler of the universe, the upholder not only of the cosmic, but, also of the moral order of the world. When the enemies endanger the order of the world, the Lord incarnates Himself for the purpose of defending it. It is a comforting belief for the ordinary man to hold that when the affairs of the world are in a mess, God comes down to the earth to set matters right¹⁴, i.e. when the world is in serious trouble, people believe that deliverance will come by the grace of God and they are often justified in their belief by their appearance of godly men who appear with some noble mission and masterly idea suited to the particular time and place when they appear.

Another purpose of the Supreme God assuming the worldly form is to educate the mortals¹⁵ (because the people, in general, follow the footsteps of the great men). The Supreme Power appears in human form as the *guru*, the teacher, to lead them beyond the delusion of ignorance, to where there is no difference between the *guru* and the disciple.

In addition to these, the manifestation of the Lord is intended only for bestowing the boon of the final beatitude or liberation on the human beings. As it is said in the *Śrīmad Bhāgavata* :

नृणां निःश्रेयसाथयि व्यक्तिर्भगवतो नृप ।¹⁶

Number & Types of *avatāras*:

In the *Mahābhārata*, the *Rāmāyaṇa* & the Purāṇas, it is frequently stated that Lord Viṣṇu comes down to the earth often for punishing the wicked, for the protection of good and the establishment of *Dharma*. *Śrīmad Bhāgavata*, the most popular Purāṇa, states

14. यदा यदा हि धर्मस्य ... धर्मसंस्थापनायाय संभवामि युगे युगे ॥ *Gītā* IV.7-8.

असतां निग्रहार्थाय धर्मसंरक्षणाय च ।

अवतीर्णो मनुष्याणामजायत यदुक्षये ।

स एव भगवान् विष्णुकृष्णेति परिकीर्त्यते ॥ *Mahābhārata*, *Vanaparva*, 272.71-72.

Also Cf. *Mahābhārata*, *Āśvamedhika Parva*, 54.13; *Vāyu-Purāṇa*, 98.69; *Devī Bhāgavata*, VII. 39, *Brahma Purāṇa* 180.26-27 and 181 2-4, etc.

15. मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभोः । *Śrīmad-Bhāgavata*, V.19.5

16. *Śrīmad-Bhāgavata*, X.29.14; cf. *Bhāgavata*, III.24.36 & III.25.1

that the *avatāras* of Viṣṇu are innumerable, like the rivulets flowing from an inexhaustible lake.¹⁷ In the *Mahābhārata*, the *avatāras* are stated to be ten and they are the same as now generally accepted except that Haṃsa which is mentioned instead of Buddha and Kṛṣṇa is called Sātvata.¹⁸ Among the Purāṇas also, several Purāṇas do not mention Buddha as an *avatāra*. The *Matsya Purāṇa* mentions the well-known ten *avatāras*¹⁹ including Buddha as the 9th *avatāra*²⁰ of Viṣṇu. Besides, the *Agni Purāṇa*²¹, the *Padma Purāṇa*²² and the *Varāha Purāṇa*²³ enumerate the well-known ten *avatāras* of Viṣṇu. The names of the ten *avatāras* are thus : (1) Matsya - the fish, (2) Kūrma - the tortoise, (3) Varāha - the boar, (4) Narasiṃha - the man-lion, (5) Vāmana - the dwarf, (6) Paraśurāma, (7) Śrī Rāma, (8) Śrī Kṛṣṇa, (9) Buddha, and (10) Kalki. The *Bhāgavata Purāṇa* makes the number of *avatāras* twenty-two²⁴, including the minor ones. These are : (1) Puruṣa, (2) Varāha, (3) Nārada, (d) Nara & Nārāyaṇa, (5) Kapila, (6) Dattātreyā, (7) Yajña, (8) Rṣabha, (9) Pṛthu, (10) Matsya, (11) Kūrma, (12) Dhanvantarī, (13) Mohinī, (14) Narasiṃha, (15) Vāmana, (16) Paraśurāma, (17) Vedavyāsa, (18) Rāmacandra, (19) Balarāma, (20) Śrī Kṛṣṇa, (21) Buddha, and (22) Kalkī (yet to come). The *Gītāgovinda* of Śrī Jayadeva speaks of ten *avatāras* of Lord Viṣṇu. Jayadeva²⁵ takes Balarāma as an *avatāra*, instead of Kṛṣṇa and

17. अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथाऽविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ *Śrīmad-Bhāgavata*, I.3.26 cf. *Harivaṃśa* : I.41.41
Mahābhārata, *Śāntiparva*, 339.106.
18. हंसः कूर्मश्च मत्स्यश्च प्रादुर्भावाद् द्विजोत्तम ।
वराहो नरसिंहश्च वामनो राम एव च ॥
रामो दाशरथिश्चैव सात्वतः कल्किरेव च ॥ *Mahābhārata*, *Śāntiparva*, 339.103-104.
19. *Matsya Purāṇa*, : 285. 6-7.
20. *Ibid.*, 47.247
21. *Agni Purāṇa*, chapters 2-16.
22. *Padma Purāṇa*, II.257.40-41.
23. मत्स्यः कूर्मो वराहश्च नरसिंहोऽथ वामनः ।
रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश ॥ *Varāha-Purāṇa*, IV.2
Cf. *Padma Purāṇa*, VI. 229.90; *Līṅga Purāṇa*, II. 48. 31-32; *Matsya Purāṇa*, 285.6-7; *Garuḍa Purāṇa*, I.86.10-11 and II. 20.31-32.
24. *Śrīmad Bhāgavata*, I. 3.1-25.
25. वेदानुद्धरते जगन्निवहते भूगोलमुद्विभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्च्छयते दशकृतिकृते कृष्णाय तुभ्यं नमः ॥ *Gītāgovinda*, I.1.16

explains Kṛṣṇa as the Supreme Lord, the *Puruṣottama* in his *Gītagovinda*.

The God takes three kinds of *avatāras* (incarnations), such as :

(a) *Pūrṇāvatāra* (full incarnation). When the God manifests Himself in the form of a human being for the full span of life, this is known as *pūrṇāvatāra*. The examples of this kind are Śrī Rāma, Śrī Kṛṣṇa, Vedavyāsa, etc.

(b) *Aṃśāvatāra* (partial incarnation) : When the incarnation is only partial, i.e. the activity of such manifestation is limited to a particular time, place or incident, it is called *aṃśāvatāra*. The most famous and common manifestations of Lord Viṣṇu under this category are in the form of animals or semi-human beings, such as Vāmana, Varāha, Narasiṃha, Kūrma, Matsya, etc.

(c) *Āveśāvatāra* - *Āveśa* means overshadowing. The example of this kind is Paraśurāma *avatāra*.²⁶ When Śrī Rāma had married Sitā and when returning from Mithila, he was accosted by Paraśurāma and challenged to a duel, where it is said that after bending Viṣṇu's bow, Viṣṇu's influence in Paraśurāma passed to Śrī Rāma. Thereafter Paraśurāma is said to be no longer an *avatāra*. In this case, Viṣṇu's influence that overshadowed the soul of Paraśurāma, passed on to Śrī Rāma, leaving Paraśurāma a mere *ṛṣi* (sage). This is clearly a case of *āveśa* or overshadowing.

Avatāravāda & Theory of Evolution :

The *avatāras* give us the keys which will make us unlock the mysteries of nature. They represent the different stages of evolution in the different departments of nature. Even if we take into consideration the ten *avatāras* (of Lord Viṣṇu) as they stand, the different stages of evolution are there. The circumstances which necessitated these *avatāras* and the mighty deeds accomplished by Viṣṇu on these occasions are most graphically and exhaustively described. Attempts have been made to rationalize the different forms assumed by Viṣṇu in different incarnations. In the beginning of the creation there were waters everywhere, and, to suit this condition of the world, the first incarnation of Viṣṇu was, appropriately enough, in the form of a fish-the animal to be found in water. Then the earth began gradually to take shape among those waters, and therefore in His second incarnation, Viṣṇu appeared as a tortoise, which can easily move both in water and land. The later stages of evolution are of animal life in the forests. Then comes the boar (Varāha) incarnation.

26. Vide, *Mahābhārata* II.49; III.98, 116-117, etc.; *Matsya Purāṇa*, ch. 47; *Viṣṇu Purāṇa*, IV.7; IV.11; *Śrīmad Bhāgavata*, I.3.20; II.7.22.

The Boar lives on land alone. Next we have the transition between the animal and the human worlds in the man-lion (Narasimha) incarnation. The development is not completely fulfilled when we come to the dwarf (Vāmana) incarnation. The first stage of man is that of the brutish, violent, uncivilised Rāma with axe (Parasurāma), who devastates the rest of humanity; later we get the divine spiritual Śrī Rāma, who consecrates family life and affections, and Śrī Kṛṣṇa, who exhorts us to enter into the warfare of the world; and after him Buddha, who, full of compassion for all living beings, works for the redemption of mankind. Last of all we have the incarnation yet to come, the Kalkī, who will fight against evil and injustice with the sword in hand.

(Major) *Avatāras* in the *Kūrma Purāṇa* :

(A) *Avatāras* of Lord Viṣṇu - In the *Kūrma Purāṇa*, various *avatāras* of Lord Viṣṇu as well as Lord Śiva are mentioned. According to the *Śrīmad Bhāgavata* (I.3.1ff.), Vedavyāsa is accepted as one of the twenty-two *avatāras* of Lord Viṣṇu. The *Kūrma Purāṇa* also counts Vyāsa as an *avatāra* of Viṣṇu. However, different *avatāras* of Lord Viṣṇu recorded in the *Kūrma Purāṇa* are : (1) Kūrma, (2) Varāha, (3) Narasimha, (4) Vāmana, (5) Śrī Rāma, (6) Śrī Kṛṣṇa, (7) Balarāma, and (8) Vedavyāsa. A brief discussion on the above mentioned *avatāras* of Viṣṇu is as follows.

(1) *Kūrmāvatāra* (Tortoise incarnation) :

The Kūrma *avatāra* of Lord Viṣṇu is one of the most popular legends of ancient India. It is interesting to note that the origin of the Kūrma legend is found in the *Śatapatha Brāhmaṇa*, where it is not connected with Viṣṇu but with Prajāpati.²⁷ During the churning of the milky ocean, Lord Janārdana took the form of a tortoise and supported the churning rod of Mount Mandara on His back to enable gods and demons to extract *amṛta* from the ocean.²⁸ On seeing the imperishable Viṣṇu, the cosmic witness assuming the form of a tortoise, Nārada and other great sages along with the *devas* eulogised the Lord. In the words of the *Kūrma Purāṇa* :

27. स यत् कूर्मो नाम स तद् वै रूपं कृत्वा प्रजापतिः प्रजा असृजत । *Śatapatha-brāhmaṇa* VII. 5.1.5

28. पुरामृतार्थं दैतेयदानवैः सह देवताः ।

मन्थानं मन्दरं कृत्वा ममन्थुः क्षीरसागरम् ॥

मथ्यमाने तदा तस्मिन्कूर्मरूपी जनार्दनः ।

बभार मन्दरं देवो देवानां हितकाम्यया ॥ *Kūrma-Purāṇa*, I.1.27-28, Hindi Sāhitya Sammelana, Prayaga Edition, 1993.

“देवाश्च तुष्टुवर्देवं नारदाद्या महर्षयः ।
कूर्मरूपधरं दृष्ट्वा साक्षिणं विष्णुमव्ययम् ॥”²⁹

Surprisingly, this story of *Kūrma-avatāra* of Lord Viṣṇu is described in the *Kūrma Purāṇa* in three verses only.

(2) *Varāhāvatāra* (Boar incarnation) :

The *Varāha-avatāra* is much more popular and is mentioned a number of times in the Epic and Purāṇas. First of all, in the *Śatapatha Brāhmaṇa*, the earth was very small, the size of a span, but it was torn up by a boar called Emūṣa, who was her Lord Prajāpati.³⁰ In the *Taittirīya Saṃhitā*, Prajāpati became a boar and seized the wind or the ocean.³¹ The *Kūrma Purāṇa*³² explains the story thus : “In the beginning there was nothing but one single vast sheet of water, a terrible ocean full of darkness, without any division and devoid of wind. Nothing was known at that time. Then appeared Brahmā, who was also called Nārāyaṇa as He lays asleep on the cosmic Waters, he came to be designated as ‘Nārāyaṇa’. Then Nārāyaṇa, taking the form of a Boar, uplifts the earth out of waters by means of His tusks.”³³

Besides, the *Kūrma Purāṇa* records another version in which Viṣṇu assumed the Boar incarnation to kill the demon Hiranyākṣa.³⁴

(3) *Narasimhāvatāra* (Man-lion incarnation) :

The *Kūrma Purāṇa* records a detailed discussion on Narasimha or Nṛsimha *avatāra*. This story of Man-lion incarnation of Viṣṇu is different from all *Vaiṣṇava* Purāṇas, wherein He manifests Himself out of a column (*stambha*) to protect his devotee Prahlāda from his cruel father Hiranyakāśipu. Here, Prahlāda, at the behest of his father, fights against the great Man-lion *avatāra*. When he was discomfited and found that the *Pāśupata-astra*

29. *Ibid.*, I.1.29

30. *Śatapatha Brāhmaṇa*, XIV.1.2.11

31. आपो वा इदमग्रे सलिलमासीत् । तस्मिन् प्रजापतिर्वायुर्भूत्वाऽचरत् । स इमामपश्यत् । तं वाराहो भूत्वाऽहरत् । *Taittirīya Saṃhitā*, VII.1.5.1.

32. I.6.1-21; cf. *Viṣṇu Purāṇa*, I.4.32-36; *Vāyu Purāṇa*, VI. 16-23, etc.

33. जलक्रीडासु रुचिरं वाराहं रूपमास्थितः । *Kūrma Purāṇa*, I.6.8.

34. *Ibid.*, I.16.81-83

discharged by Hiranyakaśipu had no effect on the furious *avatāra*, then he came to know that He was Viṣṇu and hence prevented his father and other people to desist from fighting against Viṣṇu. The qualities or attributes of Lord Viṣṇu are uttered by Prahlaḍa :

“अयं नारायणोऽनन्तः शाश्वतो भगवानजः ॥
 पुराणः पुरुषो देवो महायोगी जगन्मयः ।
 अयं धाता विधाता च स्वयंज्योतिर्निरंजनः ...॥
 ईश्वरः सर्वभूतानामन्तर्यामी गुणातिगः ॥
 गच्छध्वमेनं शरणं विष्णुमव्यक्तमव्ययम् ।”³⁵

When this was spoken by Prahlaḍa, the evil minded Hiranyakaśipu, deluded much by Viṣṇu's *māyā*, spoke to his son :

“अयं सर्वात्मना वध्यो नृसिंहोऽल्पपराक्रमः ॥
 समागतोऽस्मद् भवनमिदानीं कालचोदितः ।”³⁶

Then Prahlaḍa laughed at this and spoke to his father thus :

“मा निन्दस्वैनमीशानं भूतानामेकमव्ययम् ।
 कथं देवो महादेवः शाश्वतः कालवर्जितः ॥
 कालेन हन्यते विष्णुः कालात्मा कालरूपधृक् ।”³⁷

However, in spite of Prahlaḍa's repeated prevention to discontinue war against Viṣṇu, the evil minded demon king Hiranyakaśipu fought with the infinite Lord Narasiṃha and finally the Lord killed the demon by the means of his claws.

(4) *Vāmanāvatāra* (Dwarf incarnation) :

In the *Taittirīya Saṃhitā*, it is said that when the gods and demons were struggling for the world, Viṣṇu sacrificed to himself in the shape of a dwarf and so conquered; therefore, those who desire victory should offer a dwarf beast to Lord Viṣṇu.³⁸ But according to the *Kūrma Purāṇa*, Viṣṇu was born as a dwarf (*Vāmana*) incarnation from Aditi, the

35. *Kūrma Purāṇa*, I.16.65cd-66, 67cd-68ab.

36. *Ibid.*, I.16.69cd-70ab.

37. *Ibid.*, I.16.71-72ab.

38. *Taittirīya Saṃhitā*, II.1.3; cf. *Śatapatha Brāhmaṇa*, XIV. 1.1.

features of which are as follows :

“चतुर्भुजं विशालाक्षं श्रीवत्साङ्कितवक्षसम् ।
नीलमेघप्रतीकाशं भ्राजमानं श्रियावृतम् ॥”³⁹

This means (Aditi gave birth to Lord Viṣṇu) who had four arms and large eyes, whose chest is marked by *Śrīvatsa* emblem, who resembles the blue cloud in complexion who was resplendent and surrounded by glorious halos (*Śrī*).

Then, in the course of time, Bali, son of *Vairocana* and grandson of *Prahlāda*, worshipped Viṣṇu, the all-pervading Lord of *Yajñas*, by performance of *Yajña*. He also worshipped *brāhmaṇas* after giving them abundant wealth. The Brahmin sages came to the sacrificial hall of King Bali. At the same time, Lord Viṣṇu came to know about this and finally He came to the place of *Yajña* assuming the form of a *Vāmana* (dwarf).⁴⁰ Then coming near to the king Bali, *Vāmana* Brahmin begged him for the space traversed by three steps of his own feet. The demon king granted Him the desired land and after getting this *dāna*, the Lord Viṣṇu spoke to *Daitya* “*pātālamūlaṃ praviśeti bhūyaḥ*”⁴¹ “enter the root (the downmost part) of the nether world.” The Lord *Vāmana*, further advised the demon king Bali as :

“ध्यायस्व मां सततं भक्तियोगात्प्रवेक्ष्यसे कल्पदाहे पुनर्मां”⁴²

- By the path of devotion, meditate on me continuously. At the end of the Kalpa, you will enter me once again.

However, this story slightly differs from other Purāṇic⁴³ legends.

(5) *Śrī Rāmāvatāra* :

The story of Rāma is one of the most popular of all Indian historical legends and

39. *Kūrma Purāṇa*, I.17.42.

40. विज्ञाय विष्णुर्भगवान् भरद्वाजप्रचोदितः ।
आस्थाय वामनं रूपं यज्ञदेशमथागतम् ॥ *Kūrma Purāṇa*, I.17.48.

41. *Ibid.*, I.17.61.

42. *Ibid.*, I.17.62.

43. *Mahābhārata*, *Vanaparva*, 272.61-70; *Vāyu Purāṇa*, 98. 74-88; *Padma Purāṇa*, II. 239-240; *Agni Purāṇa* IV. 5-11, *Śrīmad Bhāgavata*, VIII. 15-23, etc.

religious myths. In the *Rāmāyaṇa*, Rāma is seen most clearly as the *avatāra* of Lord Viṣṇu. The chapter twentyone of the *Kūrma Purāṇa* records mainly the story of Śrī Rāma, the hero of the *Rāmāyaṇa*. The introductory verses (1-15) mention some important kings preceding Rāma like Bhagīratha and their exploits. Probably Rāma alone was originally considered as an incarnation, and his brothers were only later, through their connection with him, regarded as partial incarnations. His wife Sītā, came to be regarded as incarnation of Lakṣmī, the consort of Viṣṇu. Rāma is one of the greatest *avatāras*, a being of pure character, both human and divine.⁴⁴ As the *Kūrma Purāṇa* adds :

“रामो दाशरथिर्वीरो धर्मज्ञो लोकविश्रुतः ॥ ...

जज्ञे रावण-नाशार्थं विष्णुरंशेन विश्वभुक् । ...

रामः परमधर्मात्मा सेनामिव च षण्मुखः । ...⁴⁵

However, the purpose of this incarnation of Viṣṇu is the killing of the ten-headed demon king Rāvaṇa, whose evil power threatens the world. The perfect sage, perfect king, perfect warrior and perfect family man Śrī Rāma is considered the very embodiment of *dharma*. The story of Rāma as an incarnation stated in the *Kūrma Purāṇa* is almost same as noted in other Purāṇas.

(6) *Kṛṣṇāvatāra* :

The greatest among Viṣṇu's incarnations, the speaker of *Bhagavad Gītā*, the quintessential Godhead, Śrī Kṛṣṇa surpasses all other divine manifestations in popularity, sweetness, beauty and splendour. He is the most adored of all incarnations.⁴⁶

Kṛṣṇa's name occurs first in the *Chāndogya Upaniṣad*, where it is said that Ghora Āṅgīrasa imparted a particular piece of secret knowledge to Kṛṣṇa, the son of Devakī.⁴⁷ Description of Kṛṣṇa's life is a favourite topic in the Purāṇas.⁴⁸ In the *Kūrma Purāṇa*, Kṛṣṇa,

44. Buleke, Kamil, *Rāmākathā*, Hindi Parishad Viśhwavidyālaya, Prayag, 1950, pp. 1-29.

45. *Kūrma Purāṇa*, I. 21.16cd, 18ab & 25ab.

46. वेदानुद्धरते ... कृष्णाय तुभ्यं नमः ॥ *Gītāgovinda*, I.1.16

47. तद्वैतद्वयोर आंगिरसः कृष्णाय देवकीपुत्रायोक्तबोवाचापिपास एव स बभूव ... ॥ *Chāndogya Upaniṣad*, III.17.6; cf. *Kūrma Purāṇa*, I.24.70.

48. *Kūrma Purāṇa*, I.24.70-86 & I.25.1-92; cf. *Agni Purāṇa*, 12. 1-56; *Matsya Purāṇa*, 47.1.27; *Viṣṇu-Purāṇa*, V. 1.1-38; *Garuḍa Purāṇa*, I. 144.1-11, *Śrīmad Bhāgavata*, X.1.1-90; *Harivaṃśa* I.35.1-22, III. 73. 1-90, etc.

an incarnation of Viṣṇu, is shown to have performed penance and propitiated Śiva for getting a son⁴⁹ from Jāmbavatī. After strenuous austerity, Lord Śiva accompanied with Devī Pārvatī appeared before Kṛṣṇa and politely spoke Him the following words :

“किमर्थं पुण्डरीकाक्ष तप्यते भवता तपः ।
त्वमेव दाता सर्वेषां कामानां कर्मणामिह ॥
त्वं हि सा परमा मूर्त्तिर्मम नारायणाद्वया ।
न विना त्वां जगत्सर्वं विद्यते पुरुषोत्तम ॥”⁵⁰

It means, Kṛṣṇa, the Supreme Lord of this universe, the bestower of all desires and holy rites, is not required to perform any penance for obtaining any material things.

Devī Pārvatī identifies Herself with Lord Kṛṣṇa as it is disclosed by Pārvatī, while singing the attributes of Śrī Kṛṣṇa. In the words of *Kūrma Purāṇa* :

“त्वं हि नारायण साक्षात्सर्वात्मा पुरुषोत्तमः ।
प्रार्थितो देवतैः पूर्वं सञ्जातो देवकीसुतः ॥
पश्य त्वमात्मनात्मानमात्मनां मम सम्प्रति ।
नावयोर्विद्यते भेद एकं पश्यन्ति सूरयः ॥”⁵¹

In the above verses, Devī Pārvatī tries to show the identification of Gods, i.e. in reality there is no difference (*bheda*) among Gods and Goddesses (*ekam sad viprā ...*). However, the story of Śrī Kṛṣṇa, as an incarnation, stated in the *Kūrma Purāṇa*, is almost same as noted in other Purāṇas.

(7) *Balarāmāvatāra* :

Balarāma was the elder brother of Śrī Kṛṣṇa. According to the *Kūrma Purāṇa*, Balarāma, who was known as Halāyudha and Saṃkarṣaṇa, the wielder of the plough as his weapon, was Śeṣa himself :

“हलायुधः स्वयं साक्षाच्छेषः सङ्कर्षणः प्रभुः ॥”⁵²

49. *Kūrma Purāṇa*, I.25.1.

50. *Ibid.*, I.25.80-81

51. *Ibid.*, I.25.88-89

52. *Ibid.*, I.24.72.

Lord Balarāma's wife was Revatī by name. She begot two sons Nīśita and Ulmuka.⁵³ No more description on Balarāma is available in the *Kūrma Purāṇa*.

(8) *Vyāsāvatāra* :

The *Purāṇas* declare that Vyāsa was the son of Parāśara, an incarnation of Lord Viṣṇu.⁵⁴ He was called Kṛṣṇa Dvaipāyana because he was born on an island (*dvīpa*) in the Yamunā river and Kṛṣṇa because he was of dark complexion. His mother was Satyavatī (*Vyāsam satyavatīsutam*).⁵⁵

According to the *Kūrma Purāṇa*, Lord Hari, the all pervading Viṣṇu, out of His free will, incarnated Himself as Kṛṣṇa Dvaipāyana Vyāsa, the compiler and arranger of Vedas in present form.

“कृष्णद्वैपायनो व्यासो विष्णुर्नारायणः स्वयम् ॥

अवतरत्स संपूर्णस्वेच्छया भगवान् हरिः ।”⁵⁶

तत्प्रसादादसौ व्यासं वेदानामकरोत् प्रभुः ॥”⁵⁷

So, Vedavyāsa specifically divides the *mantras* into four Vedas at the end of every *Dvāpara Yuga*. The *Viṣṇu Purāṇa*⁵⁸, the *Vāyu Purāṇa*⁵⁹ and the *Bhaviṣya Purāṇa*⁶⁰ give a list of twenty-eight *avatāras* (incarnations) of Vedavyāsa. Similarly, the *Kūrma Purāṇa* also furnished a list of 28 sages, who carried out the job of Vyāsas and came to be considered as the incarnations of Vyāsa. The names of 28 Vyāsas⁶¹ are as under :-

53. रेवती नाम रामस्य भार्यासीत्सुगुणान्विता ।

तस्यामुत्पादयामास पुत्रौ द्वौ निशितोल्मुकौ ॥ *ibid.*, I.24.79.

54. *Kūrma-Purāṇa*, I. 52.1-26; *Devī Bhāgavata*, I. 3.26-33; *Vāyu Purāṇa*, I.23.109-214; I.60.1-75; *Viṣṇu-Purāṇa* III.3.1-31; *Bhāgavata-Purāṇa*, I.4.14-25, etc.

55. *Kūrma-Purāṇa*, II.11.137.

56. *Ibid.*, I.51.48-49.

57. *Ibid.*, I.52.11.

58. अष्टाविंशतिकृत्वो वै वेदो व्यस्तो महर्षिभिः ।

वैवस्वतेऽन्तरे तस्मिन्द्वापरेषु पुनः पुनः ॥ *Viṣṇu-Purāṇa* III.3.9

59. I.23.109-207.

60. I.4.14-25.

61. *Kūrma-Purāṇa*, I.52.1-11 (Varanasi edition only).

(1) Svāyambhuva Manu, (2) Prajāpati, (3) Uśanas, (4) Bṛhaspati, (5) Savitā, (6) Mṛtyu, (7) Indra, (8) Vasiṣṭha, (9) Sārasvata, (10) Tridhāmā, (11) Tṛvṛṣa, (12) Śatatejā, (13) Dharma, (14) Sucakṣu, (15) Trayyāruṇi, (16) Dhanañjaya, (17) Kṛtañjaya, (18) Rtañjaya, (19) Bharadvāja, (20) Gautama, (21) Vācaśravā, (22) Śuśmāyaṇa, (23) Tṛṇabindu, (24) Vālmiki, (25) Śakti, (26) Parāśara, (27) Jātukarṇa, and (28) Kṛṣṇa Dvaipāyana.

Vedavyāsa instructed four great disciples in the four Vedas, viz. Paila, Vaiśampāyana, Jaimini and Sumantu respectively, in *R̥gveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*.⁶² It is believed that whenever *dharma* and Veda declined Vyāsas were born for the benefit of human beings.

(B) *Avatāras* of Lord Śiva :

The *Kūrma Purāṇa* gives a list of twenty eight incarnations⁶³ of Lord Mahādeva in *Kaliyuga*, which is as follows :

(1) Śveta, (2) Sutāra, (3) Madana, (4) Suhotra, (5) Kaṅkaṇa, (6) Lokākṣi, (7) Yogindra, (8) Dadhivāha, (9) Rṣabha, (10) Bhṛgu, (11) Ugra, (12) Atisamākhyāta (Atri), (13) Bali (Vāli), (14) Gautama, (15) Vedadarśi, (16) Gokarṇa, (17) Guhāvāsī, (18) Śikhaṇḍa-dhṛk, (19) Yajamālin (Jaṭamātya), (20) Aṭṭahāsa, (21) Dārūka, (22) Lāṅgalī, (23) Mahāyāma, (24) Śūli, (25) Diṇḍamuṇḍīśvara, (26) Sahiṣṇu, (27) Soma-Śarmā, and (28) Nakulīśa.

However, it is worth noting that in the list of Śiva's incarnations and their disciples included the names of some ancient Śaivite teachers, like Nakulīśvara, etc.

Conclusion :

Though some *avatāras* of Viṣṇu are absent in the *Kūrma Purāṇa*, still from the above study it may be safely concluded that the tendency of showing oneness to many form, i.e. henotheism to polytheism and finally go back to the oneness indicating the Vedic theory of monotheism, e.g. '*ekam sad viprā bahudhā vadanti ...*' Secondly, it is also clear that an *avatāra* or incarnation is a descent of God into man and not an ascent of man into God. Although we accept a number of *avatāras* of either Viṣṇu or Śiva, but in reality both are conceived as one and these *avatāras* are treated as the essence or part of one God or Absolute, appearing in the world for the protection of *dharma* as well as for the welfare/benefit of beings in time.

62. *Ibid.*, I.52.12-15.

63. वेदव्यासावताराणि द्वापरे कथितानि तु ।

महोद्देवावताराणि कलौ शृणुत सुव्रताः ॥ *Ibid.*, I.53.1; also see I.53.2.53.

THE *SŪRYAŚATAKA* AND ITS COMMENTARIES

DEVIPRASAD MISHRA*

जम्भारातीभकुम्भोद्भवमिव दधतः सान्द्रसिन्दूरेणुं
रक्ताः सिक्ता इवैरुदयगिरितटीधातुधाराद्रवस्य ।
आयान्त्या तुल्यकालं कमलवनरुचेवाऽरुणा वो विभूत्यै
भूयासुर्भासयन्तो भुवनमभिनवा भानवो भानवीयाः ॥

Sūryaśataka - 1

May the new rays of Bhānu (Sūrya), “bearing thick particles of red lead like that (which) appears on the forehead of the elephant of (Indra), enemy of Jambha, and are red as if slightly wet by floods of the liquid of the stream of metals on the slope of the Mountain at Sunrise, and flow as if with the lustre of the bunch of lotus - a lustre that appears simultaneously (with the advent of the sun), Which illumine the earth,” exist for your welfare. ॥1॥

The *Sūryaśataka* also known as the *Mayūraśataka*, is the work of Mayūrabhaṭṭa, who is believed to have been a court-poet of king Harṣavardhana. In *Sragdharā* metre, this text is dedicated to the praise of Sun-god and it belongs to *Śataka* literature, a type of poetry composed in hundred verses. The verses start with the description of the Sun-god seated in a chariot drawn by seven white horses with Aruṇa, as his charioteer. The poet describes the brilliance and power of the Sun. The style of Mayūra is vibrant and terse enough to be difficult to get the meaning at times. The poetic estimation depends on the mental acumen of the reader and some may find it very interesting and for others it may sound clumsy or too cryptic. Quite a few mythical facts connected with the Sun are highlighted, and his cosmic dimensions analyzed. The poet shows how even the gods come to pay obeisance to the rising Sun and the chariot rolls on in its path, bridging eternity and temporality and giving protection and sustenance to the whole world of animate and inanimate objects.

The content of the *Sūryaśataka* can be divided into six divisions in keeping with the different aspects of the Sun. The verses 1-43 deal with the brilliance of the Sun. The verses 44-49 describe the horses of his chariot. Verses 50-61 deal with the charioteer of the Sun called Aruṇa. The verses 62-72, give a description of his chariot. The verses 73-80 examine the *Sūryamaṇḍala*, the orb of the Sun. The verses 81-100 give a picturesque description of the Sun and the last verse gives the merits of reading/reciting this poetry, as a *phalaśruti*. In total, even though it is called a *Śataka*, by and large the text consists of 101 verses and this number varies in different commentaries and recensions. Vaidyanātha says:¹

तत्र त्रयश्चत्वारिंशत्पद्यै रश्मिवर्णनम् । ततः षड्भिः पद्यैर्हयवर्णनम् । तत एकादशभिररुणवर्णनम् । ततो द्वादशभि रथवर्णनम् । ततोऽष्टभिः पद्यैर्मण्डलवर्णनम् । ततो विंशतिपद्यैर्भगवद्गवर्णनम् । तत एकं फलश्रुतिपद्यमिति विवेको बोद्धव्यः ।

I like to mention here that in the commentary written by Madhusūdana on the *Sūryaśataka*, there are 102 verses. The 81st verse beginning with *Kokānandeti*² is commented upon by Madhusūdana while Vaidyanātha does not mention or comment upon it. The same verse is however there in the Vaidyanātha's³ commentary at the end as a valedictory verse. Two commentaries, one by Madhusūdana and the other by Vaidyanātha Pāyagunḍe are brought out in the form of critical edition, for the first time by me.

Another unique feature of Madhusūdana is that he makes an observation as to the number of verses, which describe the particular aspect of the Sun or his associates such as the rays, the chariot, Aruṇa and the horses. Madhusūdana makes the observation as given below :

इति त्रिचत्वारिंशत्पद्यैः श्रीसूर्यरश्मिवर्णनम् ।⁴ अथ षड्भिः पद्यैरश्ववर्णनम् ।⁵ इत्यश्ववर्णनम् ।⁶ अथैकादशभिः पद्यैररुणवर्णनम् ।⁷ इत्यरुणवर्णनम् ।⁸ अथ द्वादशभिः पद्यै रथवर्णनम् ।⁹ इति रथवर्णनम् ।¹⁰ अथाष्टभिः

1. See Critical Edition of the commentaries of Madhusūdana and Vaidyanātha on the *Sūryaśataka of Mayūra*. p. 12
2. *Ibid.* p. 143
3. *Ibid.* Verse 2, p. 150, under śloka-102
4. *Ibid.* under the verse 43.
5. *Ibid.* under the verse 44
6. *Ibid.* under the verse 49
7. *Ibid.* under the verse 50
8. *Ibid.* under the verse 61
9. *Ibid.* under the verse 62
10. *Ibid.* under the verse 72

पथैर्मण्डलवर्णनम् ।¹¹ इति मण्डलवर्णनम् ।¹² अथ एकविंशत्यैः श्रीसूर्यवर्णनम् ।¹³ अथैकेन पद्येनैतत्पद्यशतकपाठन-
फलमाह ।¹⁴

It is further said that in an anonymous *Sūryaśataka* text, the division also mentions as:¹⁵

चत्वारिंशत्प्रभायास्त्रिभिर्धिकमतो वाजिनां षट्कमुक्तं
पश्चाच्चेतुर्द्विपट्कं पुनरपि च दश स्यन्दने चैवमुक्ताः ।
भूयोऽष्टौ मण्डलस्य स्तुतिरपि च रवेर्विंशतिः श्रीमयूरा -
दित्यं जातं पठेद्यः शतकमनुदिनं सूर्यसायुज्यमेति ॥

Bestowal of blessing wealth, welfare and the satisfaction of desires and requests in 11 stanzas as 1, 12, 13, 20, 24, 28, 33, 43, 52, 95, 100. Prosperity in 15 stanzas, like 2, 4, 35, 40, 42, 66, 72, 73, 79, 86, 87, 89, 90, 93, 94. The favourite request is for protection, which is invoked in 30 stanzas, like 3, 16, 19, 29, 30, 27, 44, 46, 50, 53, 57, 58, 59, 61, 65, 69, 71, 75, 80, 82, 83, 84, 85, 88, 91, 92, 96, 97, and 99. Removal of all the troubles and distresses in 11 stanzas as 5, 7, 14, 17, 22, 31, 32, 45, 54, 60, 98. Deliverance from sin is invoked in 17 stanzas, like 6, 10, 11, 21, 27, 35, 36, 39, 47, 48, 51, 56, 63, 64, 67, 68, and 74. Happiness in 7 stanzas as 8, 15, 18, 41, 49, 55, 62. Joy in 6 stanzas as 9, 23, 2, 34, 70, and 78. Cessation of rebirths in stanzas 38 and 77 and purification in stanza 76 and at the end there is a “*phalaśruti*” stanza (101).

Sūrya is compared to Śiva, Viṣṇu and Brahmā respectively in the verse 92, 93 and 94. And in the verse 89, Sūrya has been described as the Supreme God among the divinities in the matter of conferring blessings upon the universe. Verse 95 describes the supremacy of Sūrya in this world. In verse 100, Sūrya is identified with the principal Gods of the Hindu pantheon.

In this context, I would like to point out that there are other works having the same title such as :

-
11. *Ibid.* under the verse 73
 12. *Ibid.* under the verse 80
 13. *Ibid.* under the verse 81
 14. *Ibid.* under the verse 102
 15. *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vol. XIX-Stotras, 2. Prasamsāstotras*, by M. Rangacharya, and S. Kuppuswami Sastri, Printed by the Superintendent, Government Press Madras, 1915, p. 7620, No. 11316

1. *Sūryaśataka* by Gopālaśarmā.¹⁶

2. *Sūryaśataka* by Śrīśvara Vidyālaṅkāra¹⁷ which has been described as *Sūryaśatakam* / substance-country-made paper, Size 15x3 inches. Foilio-24 Lines, 5 on a page. Extent-265 Ślokas, Character-Bengali. Date ? Place of deposit, Kākinīyā-Zilla, Raṅpur, Gopāleśvara Bhaṭṭāchārya, Appearance-new. Verse-Correct.

Sūryaśataka A century of verses forming a hymn in praise of Sūrya, the Sun god, by Śrīśvara Vidyālaṅkāra. This is of course distinct from the hymn of this name by Mayūrabhaṭṭa.

Beginning : निर्लक्ष्यं व्याप्तविश्वं पुर इव विलसद् ब्रह्मणो रूपमुक्तं
दृष्टं नासीत् ++++++ विषये संशयो नः प्रवीणः ।
आकाशे यद्दशशतकिरणैर्वर्त्तयन् दिक्प्रकाशं
विम्बाकारो भ्रमति परमो हंस एकोऽभ्युदेति ॥इत्यादि॥

End: पुत्रश्चापि प्रसरितुमलं कन्यकामिच्छया वा
खे क्षेत्रे चेत् क्षरितरजसि ग्राहयेदा शुमेकम् ।
नित्यं सैषा प्रभवति पुनर्नूतनं भर्तृभोगे
पादन्यासैश्चकितपुरुषा मञ्जुमञ्जीररावैः ॥

इति श्रीश्रीश्वरीयं सूर्यशतकं समाप्तम् ।

विषयः स्तोत्रव्याजेन सूर्यस्य मङ्गलमाहात्म्यादिवर्णनम् ॥

3. *Sūryaśataka* by Rāghavendra Sarasvatī

4. *Sūryaśataka* by Kodaṇḍarāmayyā

5. *Sūryaśataka* by Liṅga with commentary, Unpublished, Government Oriental Manuscript Library, Madras, which is described as :¹⁸

16. For detail see Quackenbos, *The Sanskrit Poems of Mayūra*, Intro.

17. See *Notices of Sanskrit Manuscripts* Vol. VII, Sharada Oriental Series No. 1: VII, by Raja Rajendralal Mitra and MM. Haraprasada Shastri, Sharada Prakashan, Delhi, 1990, p. 133, No. 2340.

18. *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras*, Vol. XIX-Stotras, 2 *Prāśamsā stotras*, by M. Rangacharya, and S. Kuppusami Sastri, Printed by The Superintendent, Government Press Madras, 1915, p. 7624, No. 11319.

Substance-paper, Size-11 5/8 and 7 7/8 inches, Pages- 111, Lines-23 on a page, Character-Telugu, Condition, good, Appearance-old.

Begins on fol. 1a. The other work herein is *Gītagovinda* with Telugu commentary 59a. Complete.

This is a eulogy of the Sun god in the *Sragdharā* metre by Liṅgakavi, who is a priest of the *Śaivas*. It is apparently written in imitation of Mayūrakavi's work. The commentary seems to have been added by the author of the text. This manuscript is said to have been composed on the 6th July 1831 by Boynapalli Subbaya and Rāyasam Basavayya.

Beginning : श्रीमद्भामप्रथाया निधितखरतरभ्राशमानप्रमाणा
तर्क्यान्तातताधिप्रमथनजनताहृद्यनिर्बोधितांश ।
तेजस्कामावसत्तयानतजलजभवव्याधिवेधापहृत्ते
तत्त्वाधिष्ठानमोजःस्वमहिमगतये सन्ततं भावयाम ॥

अत्र कविर्भगवन्तं ब्रह्मण्यं परमपुरुषार्थसाधनं भास्करं प्रस्तोष्यमाण आदौ तत्प्रीतये तदीयानोजस्तुरङ्गसारधिविम्बस्यन्दनान् क्रमेण प्रस्तौति श्रीमद्भामेत्यादि । अस्यार्थः खरास्तीक्ष्णाः कराः किरणा यस्य सः खरकरः तस्य सम्बोधने चेति प्रथमैकवचनं सुः एङ्हस्वात्सम्बुद्धेरिति लोपे खरकरेति रूपम् । हे खरकर भास्कर तत्त्वस्याधिष्ठानमाश्रयभूतं ते तव ओजस्तेजः स्वस्य महिमा तस्य गतये प्राप्तये तादर्थ्ये चतुर्थी । सन्ततं सदा भावयाम चिन्तयाम ॥

End: इति वैदिकेन शैवाचार्येणार्येण चातुरीधुर्यम् ।
लिङ्गाह्वयेन कविना रचितं सावित्रमुत्तमं स्तोत्रम् ॥

इति वैदिकेनेति । लिङ्गाह्वयेन कविना सावित्रं सवितृदेवताकम् उत्तमं स्तोत्रं रचितम् । शेषं स्पष्टम् ॥

भासामासन्नविंशाः क्रमश उपदशा अश्रिकाषट् च सूते
ध्येकानष्टौ च बिम्बं प्रति उपचतुराः स्यन्दनार्था रवीशाः ॥
द्वापञ्चाशत्प्रणीता बुधहृदयहितं स्रग्धरा लिङ्गनाम्ना
शैवाचार्येण तासां शतमभिपठतां वाञ्छितं चर्करीतु ॥

दुष्टं शिष्टं घनेनात्तं क्षारं स्वादु यथोदकम् ।
गृहीतं कुस्वभावेन तद्द्वयं विपरीयते ॥

काव्ये चिन्त्ये पदे कालिदासादिसदृशः कवीन् ।
अचिन्त्ये त्वात्मसदृशान्मन्यन्ते पण्डितोत्तमाः ॥

सुवर्णपदतां यातु मत्काव्यं बहुलोहकम् ।
भृशमत्र भवद्भिस्तु रसनास्पृश्विदिभिः ॥

Commentaries

There are twenty-four commentaries on *Sūryaśataka* of which only few commentaries have been published so far.

1. The *Bhāvabodhinī* of Madhusūdana of which I brought out the critical edition as my thesis titled as : "A Critical Edition and Study of the Commentaries of Madhusūdana and Vaidyanātha on the *Sūryaśataka* of Mayūra."
2. The commentary of Jagannātha. Upanished. Only one manuscript is available at Royal Asiatic Society Bengal, Calcutta, No. 5056. It is mentioned in the descriptive catalogue as:¹⁹

"*Sūryaśatakaṭikā*; - *Vidvatpriyā* by Jagannātha. Substance - country-made paper, 15 x 3 inches, Folia - 26, Lines - 7 on a page, Extent in *ślokas* - 700, Character, - Bengali of the eighteenth century, Appearance, discoloured. Incomplete, end in verse 45. See H.P.R. Vol. I, 412. This gives a different version of the story of the composition of the *Sūryaśataka* than in No. 5052. Here Mayūra is made a resident of Benares".

3. Tribhuvanapāla's commentary.²⁰
4. Yajñeśvara's commentary.²¹
5. Vallabhadeva's commentary on the *Sūryaśataka* is known as *Sūryānuvādinī* has been published along with Tribhuvanapāla's commentaries in Telugu script.²² It has been described as:²³

Substance - country-made paper, size 11 x 4 inches, Folia - 50, Lines - 6 on a page, Extent - 845, *ślokas*, Character - Nāgarī, Date, Place of deposit, Nashipura, Zilā Murshidabad, Bābu Jagannāthaprasāda Gupta, Appearance - old. Prose. Correct.

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19. See *Descriptive Catalogue of the Sanskrit manuscripts in the Collections of the Asiatic Society of Bengal* by Mahāmahopādhyāya Haraprasāda Sāstri, Vol- VII, *Kāvya* Manuscripts, Published by The Asiatic Society of Bengal, Calcutta, 1934, p. 61, No. 5056
 20. Edited by Durgaprasad and Prabha, Kavyamala Series, Nirnaya Sagar Press, Bombay, 1889. The same text has been once again reprinted by Motilal Banarasidass, Delhi, 2001.
 21. Published in *Indian Antiquary* 1, 115
 22. Published, Uma Printers, Nellore, 1955.
 23. Notices of Sanskrit Manuscripts Vol. V, Sharada Oriental Series No. 1 : by Raja Rajendralal Mitra and MM. Haraprasāda Sastri, Sharada Prakashan, Delhi, 1990, p. 7, N. 1729.

Sūryānuvādinī - A commentary on Mayūrabhaṭṭa's hymn to Sūrya in hundred stanzas by Vallabha.

Beginning : नत्वा वागीश्वरीं देवीं बालानां बोधसिद्धये ।
सूर्यानुवादिनी टीका बल्लभेन विरच्यते ॥

जम्भारातीति । भूयासुः भवेयुः के किरणाः । कस्यै विभूत्यै इत्यादि ।

End : ईदृग्गुणविशिष्टः स निर्णीयते । कैरपि पण्डितैरपि स दशशताभीषुरभ्यर्थितं दिशतु । इति ।

Colophone: इति श्रीपण्डितवल्लभेन विरचिता सूर्यानुवादिनी सूर्यशतकटीका समाप्ता ।

विषयः । मयूरभट्टकृतशतकस्य व्याख्यानम् ।

6. Jayamaṅgala's commentary - Unpublished, *Aufrecht Catalogue Catalogorum* 1.732. L - 1643. In my search I have come across two manuscripts of Jayamaṅgala, one is from Adyar Library, Chennai, which is in *grantha* script, which reads जम्भो नाम कश्चिदसुरः तस्य अरातिरिन्द्रः तस्य इभः ऐरावतः तस्य कुम्भः मस्तकः तस्मिन्नुद्भवं सान्द्रं निविडं सिन्दूरेणौ सिन्दूरं नाम गजालङ्कारद्रव्यविशेषः तद्रेणुं दधत इव धारयन्त इव राः लोहिताः ॥

and other one is mentioned in the Government Oriental Manuscript Library, *Descriptive Catalogue* by an anonymous commentator, it is described as :²⁴

Substance - Palm-leaf, Size - 18½ x 1 5/8 inches, Pages - 72, Lines - 6 on a page, Character - Kanarese, Condition - Injured, Appearance - old. Complete. The commentator's name is not given.

Beginning : जम्भो नाम कश्चिदसुरः तस्य अरातिरिन्द्रः तस्य इभः ऐरावतः तस्य कुम्भः मस्तकः तस्मिन्नुद्भवं सान्द्रं निविडं सिन्दूरेणौ सिन्दूरं नाम गजालङ्कारद्रव्यविशेषः तद्रेणुं दधत इव धारयन्त इव राः लोहिताः ॥

End : सर्वाकारोपकारी दशशताभीषुः सहस्रकिरणः वः अभ्यर्थितं दिशतु ।

7. Śrī Raṅgadeva's commentary on the *Sūryaśataka*. Unpublished. There are six manuscripts :

a. Granthapuri p. 67 (Nos. 1268, 1269), which is mentioned in revised catalogue of Grantahappura Library, by K. Sambaśiva Sastri, Trivandrum, 1929.

24. *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library*, p. 7625, No. 11321. Madras, Vol. XIX-stotras, 2. *Praśamsa stotras* - by M. Rangacharya, and S. Kuppaswami Sastri, Printed by Superintendent, Government Press, Madras, 1915.

- b. *Descriptive catalogue Maharaja's Palace Library*, Granthappura, Trivandrum GD 1268-69.
 - c. Triennial Catalogue of Manuscripts, Government Oriental Manuscripts Library, Madras, 3402.
 - d. Taylor I. 288, A Descriptive Catalogue prepared in the Library of the College, Fort Saint George by William Taylor, Madras, 1857-1862.
 - e. Triv. Uni. L-197. Mentioned in the hand list of the Sanskrit manuscripts Trivendrum University Manuscript Library, Trivandrum, 1957.
 - f. A Descriptive Catalogue of Sanskrit manuscripts in the Curator's Office Library, Trivandrum. TCD, Vol. 3. 732.
8. Liṅgaya's commentary on the *Sūryaśataka*, Unpublished, Government Oriental Manuscript Library, Madras, 109.
 9. Gaṅgādhara's commentary on the *Sūryaśataka*. Unpublished.
 10. Harivaṃśa Śarma's commentary on the *Sūryaśataka* unpublished.

There are as many as 10 manuscripts in Nepal and two in India deposited in Indian Museum, Calcutta 682 and Royal Asiatic Society Bengal, Calcutta, VII. 5055. In the catalogue of Royal Asiatic Society, Bengal, it is described as :²⁵

“*Sūryaśatakaṭikā*:- *Bālavilāsinī* by Harivaṃśa Śarmā. Substance-Nepalese paper, Size 7¼ x 4 inches, Folios - 100, Lines - 10 on a page, Extent in *śloka*s - 1500, Character - Newari of the seventeenth century, Appearance - old and discoloured. Complete.

Colophone:- इति श्रीनेपालान्तर्गत-ललितापुरैकदेशस्थवंलानिक्षगृहनिवासिना श्रीहरिवंशशर्मणा विरचितायां श्रीसूर्यशतकटीकायां बालविलासिन्यां श्रीसूर्यवर्णनस्तुतिः परिपूर्णा ॥

ॐ नमः श्रीसूर्याय ।

श्रीगायत्र्याः पदशतपत्रं नत्वा भक्त्या परमपवित्रम् ।

कुर्वे भातुः श्रुतिनिकरस्य टीकामेतां रविशतकस्य ॥

+ + + + + + + + + +

25. See *Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of The Asiatic Society of Bengal* by Mahāmahopādhyāya Haraprasāda Shāstri, Vol. - VII, *Kāvya Manuscripts*, Published by the Asiatic Society of Bengal, Calcutta, 1934, p. 60, No. 5055.

रसवती क मयूरसरस्वती क च मदीयमतिः सुकनीयसी ।
 इयमतीव्रधिया क्रियते मया सुतहिताय तथापि यथामति ॥
 गोपालदेवात्मभुवि द्विजोऽभूद्योवच्छलायां हरिवंशशर्मा ।
 विनिर्मिता तेन तनोतु टीका मुदं सतां बालविनोदिनीयम् ॥
 नेपालान्तं पुरि ललितायां बलानिक्षाभिधगृह्णासी ।
 चक्रे ह्येतां द्विजहरिवंशः सम्यक् टीकां रविशतकस्य ॥

It ends:

11. The *Sūryaśataka's* commentary, called *Prabhāvalī* of Gopinātha Sūri²⁶ published by Sarasvathi Mahal Library, Tanjore based on two manuscripts B. 4966 and D. 3944. There are also four manuscripts in the same library bearing the numbers: (i) B. No. 4964/D. No. 3939, (ii) B. No. 4963/D. No. 3942, (iii) B.No. 4965D. No. 3943, (iv) B. No. 4962/D. No. 3938.

There is another manuscript in Government Oriental Manuscripts Library, Madras, which has been described as :²⁷

Sūryaśatakavyākhyā, Pages-58. Lines-6 on a page. Begins on fol. 10b of the Ms. described under No. 11314. Complete. A commentary on the *Sūryaśataka* of Mayūrakavi: by Gopinātha.

Beginning: सीताकल्पलताशोभिरामचन्द्रसुरद्रुमः ।
 सुमनोनिलयः श्रीमान् कल्याणं वितनोतु नः ॥
 धीमता गोपिनाथेन श्रीसूर्यशतकस्य च ।
 अन्वयेनैव सकलं व्याख्यानं क्रियते मया ॥

तत्रभवान्मयूरः सूर्यशतकाख्यं काव्यं चिकीर्षुराशीर्नमस्क्रिवास्तुनिर्देशो वापि तन्मुखमिति शास्त्रात्काव्यादावाशीर्वादं करोति - जम्भारातीति । जम्भो नाम कश्चिदसुरः तस्यारातिः शत्रुरिन्द्रः तस्य इभः ऐरावतः तस्य कुम्भौ तयोरुद्भव आविर्भावो यस्य सः तं जम्भारातीकुम्भोद्भवमिति अनेन किमभिधीयते साम्प्रदायात्पूर्वदिग्भिर्कुम्भोद्भवमित्यभिधीयते । सिन्दूरो नाम कश्चिद्द्रव्यविशेषः ।

End: असौ दशशतानि सहस्रमभीशवो यस्य सूर्यः वः युष्मभ्यम् अभ्यर्थितं वाञ्छितं दिशतु प्रयच्छतु ।

Colophone : इति श्रीगोपीनाथसुधीविरचिता प्रभाव श्रीसूर्यशतकटीका समाप्ता ॥

12. Anvayamukha's commentary. Unpublished.

26. Published in Sarasvati Mahal Library, Tanjore, 1998.

27. See *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vol. XIX - Stotras - 2 Prasāṃsā stotras*, by M. Rangacharya and S. Kuppaswami Sastri, Printed by the Superintendent, Government Press Madras, 1915, p. 7625, No. 11320.

13. Rāmabhaṭṭa's commentary. Unpublished.
14. Vaidyanātha Pāyagunde - The critical edition and study is the subject matter of the present thesis. Quackenbos and M. Krishnamacariar seem to identify Vaidyanātha with Bālabhaṭṭa. This is discussed in detail in the third chapter. I was able to locate only two manuscripts of this commentary. One is in the Royal Asiatic Society. Bengal and the other one is available in Lahore Research Library, Pakistan, which I was successful in acquiring.

These are the names of commentators mentioned by Quackenbos. That scholar also refers to the manuscripts of anonymous commentaries, at least seven of them are mentioned by Aufrecht in his *Catalogus Catalogorum*. Dr. M. Krishnamacariar also gives a list of fourteen commentators. While the latter list omits Liṅgaya, Quackenbos, first list omits Rāmacandra and has Liṅgaya in its place.

15. Rāmacandra's commentary, Government Oriental Manuscript Library, Madras 11318. The Manuscript is described as:²⁸

Sūryaśatakam with Commentary, Substance-paper, Size - 11½ x 4¾ inches, Pages - 92, Lines - 14 on a page, Character-Telugu, Condition - good, Appearance-new. Begins on fol. 9a. The other work herein is *Ghaṭakarpara* with commentary, 1a. Complete.

Same text as the above, but with the addition of a commentary called *Haṃsī* by Rāmacandrakavi, son of Lakṣmīnārāyaṇa of Bhārgavagotra. In this commentary, it is stated that Mayūrakavi composed this eulogy of the Sun-god to get himself cured of leprosy with which he became afflicted in consequence of a curse pronounced on him by his daughter for having described her in an erotic stanza, the father and the daughter not having recognized each other at the time.

Beginning : जम्भारातीभकुम्भोद्भव +++++ भानवो भानवीयाः ।
 श्रीसूर्य देवसङ्घैः प्रतिदिनमृषिभिश्चार्चितं चर्चितं यै -
 ब्रह्म ब्रह्माण्डदीपं शिरसि घृतशयैरास्तुतं बलखिल्यैः ।
 सिद्धैः सिद्धान्तविद्भिः सततमभिनुतं प्राणदं प्राणिनां त-
 न्वन्दे तं देवदेवं जगदिदमखिलं यः पुनाति स्वपादैः ॥
 काहं मन्दमतिर्वाणी मयूरस्य कवेः क च ।
 तथापि कृपया शम्भोः सूनोस्तां विवृणोम्यहम् ॥
 व्याख्या हंसीति नाम्नेयं रामचन्द्रेण निर्मिता ।
 मानसं विदुषी शश्वन्निर्मलं सञ्चरत्वसौ ॥

28. *Ibid.*, p. 7621, No. 11318.

अत्र खलु देशान्तराचिरसमयागतेन स्वसुतामजानता तत्र भवता मयूरनाम्ना कविना स्नानार्थमागता सा

एणीदृशः पाणिपुटे निरुद्धा वेणिर्विरेजे शयनोत्थितायाः ।

सरोजकोशादिव निस्सरन्ती श्रेणी घनीभूय मधुव्रजानाम् ॥

इत्यनेन वर्णिता । ततः सापि रुषा पितरमजानती क्रुद्धा सति जन्मान्तराधिगतकर्मविपाकमेनं कुष्ठा भवेति शशाप । ततः श्वेतकुष्ठाङ्गः सोऽपि

हुताशनाद्भूतिमिच्छेज्ज्ञानमिच्छेन्महेश्वरात् ।

आरोग्यं भास्करादिच्छेन्मोक्षमिच्छेज्जनार्दनात् ॥

इति स्मृतेः सद्यः शिवेतरक्षतये तालवृक्षाग्रवद्धशतरज्जुमयशिक्योपरि स्थित्वा प्रतिश्लोकमैकैककरञ्जुकुन्तनेन श्रीभगवन्तं सूर्यमेभिर्जम्भेत्यादिस्तवैः स्तुत्वा श्वेतकुष्ठाद्विमुक्त इति जनश्रुतिः । तानि यथामति व्याकुर्मः । प्रारिप्सितस्य ग्रन्थस्याविघ्नपरिसमाप्त्यर्थं शिष्टाचारपरिप्राप्तमिष्टदेवताजम्भारातिस्मरणलक्षणं मङ्गलाचरणं स्वेनानुष्ठितं शिष्यशिक्षार्थमादावुपनिबध्नाति जम्भारातीत्यादिना । प्रथमं तावदेकोनविंशतिश्लोकैः रश्मीन्वर्णयति । जम्भारातेरिन्द्रस्य जम्भभेदी हरिहयः इत्यमरः य इभ ऐरावतः तस्य कुम्भे उद्भवो यस्य तं सान्द्रसिन्दूरेणुं निविडसिन्दूररजो दधतः धारयन्तः इव राः लोहितवर्णाः हस्तीकुम्भे शोभायै सिन्दूरं समारोप्यते ।

End:

श्लोका लोकस्य भूत्यै शतमिति रचिता श्रीमयूरेण भक्त्या

यश्चेतान् संपठेद्यः सकृदपि पुरुषः सर्वपापैर्विमुक्तः ।

आरोग्यं सत्कवित्वं मतिमतुलवलं कान्तिमायुः प्रकर्षं

विद्यामैश्वर्यमर्थं सुखमपि लभते सोऽत्र सूर्यप्रसादात् ॥

इती श्रीमहाकविमयूरभट्टकृतसूर्यशतकं समाप्तम् ॥

श्लोका लोकस्येति फलश्रुतिः स्पष्टैव ।

नन्दाब्जैः (१९) वर्णितो रश्मिर्द्विसूर्यैः (२४) वर्णितं महः ।

रसैः (६) रश्मिः स्तुतः पद्यैः सूर्यैः (१२) ररुण ईडितः ॥

रुद्रैः (११) रथ रथं स्तुत्वा मण्डलं वसुभिः (८) स्तुतम् ।

खनेत्रैः (२०) वर्णितः सूर्यः स्तुत्वा मुक्तो महागदात् ॥

वंशोऽभूद्भागवस्य द्रविडजनमहान्वेदवेदाङ्गवेत्ता ।

लक्ष्मीनारायणारख्यो रघुपतिचरणध्यानलब्धावबोधः ।

तत्सूनू रामचन्द्रजनकनृपसुताजानिपादानुरक्तो

व्याख्येयं तेन हंसी व्यरचि च विदुषां मानसैकालयासौ ॥

इति श्रीसूर्यशतकव्याख्याने रामचन्द्रकृतौ हंसीनाम्नि सूर्यवर्णनं नाम सप्तमः पक्षः ॥

रक्ताक्षिवत्सरे भानुवासरे दशमीतिथौ ।

मार्गशीर्षे कृष्णपक्षे लिखितो द्युमणिस्तवः ॥ शङ्करेणेति शेषः ॥

The Sarasvati Mahal Library publication gives a list of 15 commentators.²⁹ *The New Catalogues Catalogorum* records the following commentaries in addition to the fifteen mentioned above. They are :

16. Gopāla's commentary on the *Sūryaśataka*, Unpublished, Panjab University Library, Lahore II. p. 271. *List of the Descriptive Catalogue of Sanskrit manuscripts in the Curator's Office Library*, Trivandrum. TCD 1131-33, 1621B.
17. Gopaśiva's commentary, Unpublished, *List of the Descriptive Catalogue of Sanskrit manuscripts in the Curator's Office Library*, Trivandrum, TCD 1134.
18. Duryodhana's commentary, Unpublished, Mithila, (The Bihar and Orissa Research Society, Patna)
19. Rāmadeva's commentary, Unpublished, Indian Office Library, London. IO-7176.
20. Śrīnivāsa's commentary, Unpublished.
 - a. Assam *Kāvya*s. 10. A typed descriptive list of manuscripts in Assam classified by subjects, mentioning the owner of each manuscript.
 - b. Dharmanātha Śāstrī Assam. 41. A list of 69 manuscripts from the private collection by Pandit Dharmanātha Śāstrī.

In my search for manuscripts of commentaries, I have come across five more described below;

21. Śrīnātha Datta's commentary on the *Sūryaśataka*, unpublished and available in the form of a Palm-leaf manuscript bearing the No. L-138(A), deposited at the Orissa State Museum, Bhubaneswar, Orissa.
22. Viśveśvara Sāgara's commentary on the *Sūryaśataka* unpublished and available in the form of a Palm-leaf manuscript bearing the No. L-251, deposited at the Orissa State Museum, Bhubaneswar, Orissa.

29. See N. Srinivasan's Intro., to *Sūryaśataka*, Sarasvati Mahal Library, Tanjore, 1998, pp. 26-27.

23. Paṇḍita Mahīpa's commentary on the *Sūryaśataka*, Unpublished, deposited at Royal Asiatic Society Bengal, Calcutta, VII. 5054, which is described as:³⁰

“*Sūryaśatakaṭīkā*, Substance-country-made paper, size-10½ x 4½ inches, Folia-6, Lines-16 on a page, Character-*Nāgarī* of the seventeenth century, Appearance-discoloured.

Beginning : लोहिता । उत्प्रेक्षते सांद्रशीं दूरेणुं दधत इव इति ।
Colophone : इति श्रीमयूरपण्डितकविविरचितं सूर्यशतकं सम्पूर्णम् (?) ।
सर्गसर्गस्थितीशासितशिखरिशिखासङ्गता सङ्गतारा ।

24. *Avacūri* of Hemacandra Gaṇi, Unpublished, there are three manuscripts available, as described below:
- 23551 v/1116 deposited in Rajasthan Oriental Research Institute, Jodhpur, Rajasthan, material-Paper, Script-*Devanāgarī*, complete text with commentary.
 - II/10700 HCJM Patana, Gujarat, Material-Paper, script-*Devanāgarī*, complete, verse 1-100, text with commentary.
 - GOS cxiv 771, Oriental Institute, Baroda, Gujarat, material-Paper, script-*Devanāgarī*, complete, verse 1-100, text with commentary.
25. Nyāyan Pudutu's commentary of *Sūryaśataka*, unpublished, deposited at Government Sanskrit College, Pattambi, Kerala, bearing No. 31175, Palm-leaf, Grantha script, Sanskrit, size 24d x 4½ number of folios 74, 5 to 10 lines on a folio.
26. Dāmodaabhāṭṭa's commentary on *Sūryaśataka*, unpublished, deposited at Nepal Germany Manuscript Project, Kathamandu, bearing Acc. No. 5/863, material-Paper, script-Newari, text with commentary.

There are as many as 165 manuscripts available in different parts of the world.

30. See *Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of The Asiatic Society of Bengal* by Mahāmahopādhyāya Haraprasada Shastri, Vol. - VII, *Kāvya* Manuscripts, Published by The Asiatic Society of Bengal, Calcutta, 1934, No. 5054, p. 60.

DATES GIVEN IN THE *LEKHAPADDHATI*: A CRITICAL STUDY

H.G. SHASTRI*

The *Lekhpadddhati*¹ is a rare and valuable compilation of Drafts of Documents of various types numbering more than 60. The name of its author is unknown but from his frequent reference to Anhilwad Patan, and his habitual employment of expressions still current at and around Patan, it seems that the author was a state officer serving in that locality. The book was evidently written as a guide to revenue officers and professional letter and petition writers, serving as specimens of official and other correspondence suitable for various occasions.

A number of documents are dated. The dates consist of the years of the *Vikrama Samvat*, the lunar month, the fortnight, the lunar day and the week day. Many documents also refer to the then reigning kings or their officers.

Here we are to examine whether the references to the then reigning kings seem to be historical and also to scrutinize whether the particulars of the dates are found to be factual.

The fourteen dates belong to V.S. 802 and allude to king Vanarāja of the Cāpotkṛta (Cāvaḍā) dynasty. As many as 65 documents bear dates of V.S. 1288 and refer to the reign of King Bhīmadeva, i.e. Bhīmadeva II of the Caulukya (Solanki) dynasty. A few documents are dated V.S. 1332 to 1432, while seven documents are dated V.S. 1533. The document dated V.S. 1332 refers to the reign of king Sāraṅgadeva. The charter dated V.S. 1365 alludes to Rāṇā Rāsila of Cāḍā. Documents associated with Rāula Vāgha of Modasa are dated V.S. 1399 and 1432, while the deed dated V.S. 1407 alludes to Rāṇā Rīṇamalladeva of Pañcāpadeśa. The documents dated V.S. 1533 contain no specific reference to the then reigning ruler.²

As regards the documents assigned to king Vanarāja, dated V.S. 802, some dates are

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* 'Suvas', 192-Azad Society, Ellisbridge, Ahmedabad - 380 015

1. Dalal, C.D. and Shrigondekar, G.K., Central Library, Baroda, 1925.

2. The year corresponds to 1476-77 A.D. Gujarat was under the rule of Sultan Mahmud Begada (1455 - 1511 A.D.) at that time. He shifted the capital from Ahmedabad to Champaner.

prior to and some others posterior to the various dates³ assigned to the formulation of Aṇahillapāṭaka Pattana, but no date given in this work coincides with the above-mentioned dates.

As for the dates of V.S. 1288 given in this work, it may be noted that 31 dates in the manuscript B and 9 dates in the manuscript A assign the lunar day 15 of the bright half of Vaiśākha to Monday, whereas all the 22 dates given in the manuscript A assign this lunar day to Thursday, with a single exception of the manuscript B. One date in the manuscript B assigns the 3rd lunar day of the bright half of Vaiśākha to Thursday, while another date in the same MS associates the 8th lunar day of the bright half of Vaiśākha with Monday. How can Vaiśākha Śu. 15 be construed with Monday in some deeds and with Thursday in some other deeds ?

The dates of V.S. 802 assigned to king Vanarāja in this work tally with the traditional dates assigned to him. However it must be noted in this context that the traditional dates assigned to Vanarāja fall about a century prior to the established dates of contemporary kings of Kanauj.⁴

As for the dates of V.S. 1288 (1231 - 32 A.D.), they will tally with the established reign of king Bhīmadeva II (1178 - 1210 and 1225 - 1242 A.D.), who regained his regnal power in the Sarasvatī region after the end of the inter-regnum (1210 - 1225) of Jayantasimha *alias* Jayasimha II.⁵

One document⁶ in manuscript B contains a specimen of a *tāmraśāsana*, issued by Rāṇaka Lāvaṇyaprasāda in V.S. 1288 during the reign of King Bhīmadeva II. It is dated *Vaiśākha Sudi* 3 Thursday. The *tāmraśāsana* cited in *Lekhapaddhati* is a new record unnoticed in *'Historical Inscriptions of Gujarat'*.⁷ Hence it deserves special notice by scholars in the context of the Caulukya Period. From this record we learn that Lāvaṇyadeva enjoyed proprietorship over Khetākādhāra-Pathaka through the grace of King Bhīmadeva and that the former donated a village in that Pathaka for the worship of Someśvara (Somanātha). Here Lāvaṇyaprasāda is introduced as the son of Rāṇaka Analade (Arṇorāja) of the Caulukya lineage and the then

3. Vide B.J. Sandesara, 'Aṇahila Pāṭaka Pattana'; *Gujārata no Rājakīya ane Sāṃskṛtika Itihāsa* Ed. Parikh, R.C. and Shastri H.G., Vol. IV, Ahmedabad, 1976.

4. Vide, H.G. Shastri, 'Cāvaḍā Rājyo; G.R.S.I., Vol. III, Ed. R.C. Parikh, and H.G. Shastri, pp. 125 ff., Ahmedabad, 1974.

5. Shastri, H.G., *Gujarātano Prācīna Itihāsa*, pp. 219 ff., Ahmedabad, 1973.

6. pp. 5 ff.

7. Acharya, G.V., Parts 1-3, 1933, 1935, 1942.

officiating *Mahāmātya* is named Bhābhūya. Thus this *tāmraśāsana* supplies some new information for us.

Among the known and published copper-edicts of King Bhīmadeva II, only one⁸ is dated V.S. 1288; and it is different from this copper-edict cited in *Lekhapaddhati*. Hence the latter edict deserves special notice for the history of the Caulukyas.

One document⁹ given in *Lekhapaddhati* alludes to Āliga as a *Mahāmātya* and associates him with V.S. 1288 and also with king Sāraṅgadeva. V.S. 1288 corresponds to 1231-32 A.D., while Sāraṅgadeva reigned during 1295 — 1296 A.D.

Another instance of chronological incongruity is noticed in the document of *carma-caurikā*,¹⁰ wherein the then reigning king is Kumārapāla (1143 — 1172 A.D.) and his contemporary king Jayadeva of Malwa, while the document is dated V.S. 1288, which seems to be a favourite year for the compiler. The charter locates the place at Āśāpallī.

A deed¹¹ alludes to Rāṇa Rāsila and associates him with Cāḍā and Oḍā (Od); it is dated V.S. 1365 (1308 — 09 A.D.); it refers to King Jayatkaṇa.

A document¹² alludes to Rāula Vāgha encamped at Modasa and Rāṇa Jayatāka at Aṇighura. It is dated V.S. 1399 (1342 — 43 A.D.). The charter dated V.S. 1432 (1375 — 76 A.D.), too, refers to Vāghadeva and Aṇighura.

The document¹³ of Rāja Vijñaptikā, dated V.S. 1288, belongs to king Jayasimha II, whose copper-plate grants are dated V.S. 1273 and 1280. The reference to this king deserves special notice. Here it must be noted that Jayasimha II usurped regnal power over the Sarasvatī region in about 1210 A.D., enjoyed it upto about 1225 A.D., while Bhīmadeva already regained it about seven years before V.S. 1288 (1231 — 32 A.D.).¹⁴ Yet this document is dated V.S. 1288!

Let us now examine the dates given in *Lekhapaddhati*, with a view to ascertaining whether the dates are factual or imaginary. The results of this investigation are as follows :-

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8. No. 186 in Part 2, Bombay, 1935.
 9. p. 52
 10. p. 16
 11. p. 26
 12. p. 26
 13. p. 27
 14. Shastri, H.G., *Op. Cit.*, 219.

1. V.S. 802 - No correspondence for Kārtika Śu. 11 Thursday; some possibility for Vaiśākha Śu. 3 Thursday; correspondence according to the Caitrādi year (Jyeṣṭha Śu. 13 Tuesday); Correspondence (Jyeṣṭha Śu. 15 Thursday) according to the Caitrādi year.
2. V.S. 1288 - Mārgaśīrṣa Śu. 15 Thursday tallies (11-12-1231 A.D.); No possibility for Vaiśākha Śu. 3 Thursday; No possibility for Vaiśākha Śu. 8 Monday; No possibility for Vaiśākha Śu. 15 Monday; Vaiśākha Śu. 15 Thursday tallies.
3. V.S. 1332 - Impossible for Āśvina Śu. 10 Sunday in the Caitrādi year, but, some possibility if the year be Kārttikādi.
4. V.S. 1365 - No possibility for Vaiśākha Śu. 15 Thursday in the Caitrādi year; but some possibility in the Kārttikādi year.
5. V.S. 1366 - No possibility for the Caitrādi year regarding Vaiśākha Śu. 3 Thursday; but some possibility for the Kārttikādi year.
6. V.S. 1399 - Jyeṣṭha Śu. 15 does not correspond to Thursday in either system of the year.
7. V.S. 1432 - No possibility for Vaiśākha Śu. 15 Thursday.
8. V.S. 1533 - No possibility for Jyeṣṭha Śu. 2 Monday;
- Jyeṣṭha Śu. 8 tallies with Tuesday according to the Kārttikādi year.

Thus the examination of the correspondence of the lunar day with the given week-day indicates that the given dates are probably imaginary and hence to be taken as examples. However, if some dates be factual, it seems that the people of Gujarat followed the system of Caitrādi years during the Cāvaḡā period and that of Kārttikādi years during the subsequent periods.

Anyhow *Lekhapaddhati* embodies a valuable compilation of the drafts of documents of various types; even though the dates given therein be imaginary. The work also supplies information for several important persons and places pertaining to the successive periods concerned therein.

* I owe sincere thanks to Dr. Bharati Shelat for supplying necessary data for the correspondence of the given week-day with the given lunar day.

CONTRIBUTION OF KĀŚINĀTHA BHAṬṬA 'BHAḌA' TO RITUALISTIC DOCTRINE

SHARMILA BAGCHI*

Kāśinātha Bhaṭṭa 'BhaḌa', a prolific writer on *Tantra* (mainly) and *Purāṇa*, belonging to 17th or early 18th century, has a long list of works to testify to his expertise on the subjects.

He is also known as Viśvanātha alias Śivānanda.¹ The *New Catalogus Catalogorum* (NCC) Vol. IV (p. 129) also gives a brief introduction of Kāśinātha Bhaṭṭa which seems to be based on Chintaharan Chakravarty's (CC) research as it quotes the article of CC² for detailed information about Kāśinātha. CC, though was able to furnish the genealogy of the writer after going through the introductory verses and colophons of various works, could not ascertain his 'time' except surmising that he lived after Bhaṭṭojī Dīkṣita (16th century) as Kāśinātha has quoted him in his various works.³ None of the Mss. of his works is known to be old. They either belong to 19th century or 20th century.

Kāśinātha Bhaṭṭa, a resident of Banārāsa, was the son of Jayarāma Bhaṭṭa and Vārānasī (mother) and grandson of Śivārāma. His father and maternal grandfather-Ananta were his learned teachers. He was a worshipper of Śiva and Śakti, a strict follower of *Dakṣiṇācāra* and a die-hard opponent of *Vāmācāra*. He introduces himself as a worshipper of *Dakṣiṇāmūrti* (Śiva) at the beginning of many of his works. Most of his works on '*Tantra*', propagate - *Dakṣiṇācāra* philosophy. Undoubtedly, he was an authority on *Tantra*. His

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1. This name is mentioned in the colophon of the commentary on the *Jñānārṇava Tantra* and in the *Catalogus Catalogorum*. It occurs as 'Viśvanātha' in the colophon of the *Yogasiddhāntamañjarī* and the *Śrīvidyāmantradīpikā* as found in Mss. of the works in the Royal Asiatic Society of Bengal. - *JRASB-Letters*, Vol. IV, 1938 Article No. 19 - 'Kāśinātha Bhaṭṭa and his works' by Chintaharan Chakravarty, p. 455.

In the colophon of *Ajñānadhvānatadīpikā* also, he mentions the name 'Śivānanda' along with Kāśinātha. (See the ending of the work in this article).

2. *Ibid*

3. *Ibid*, p. 457

works were well-known in different parts of India⁴ as many Mss. with more than one version are found in different States of India. His opposing views on *Vāmācāra* expressed in *Vāmācāramatakhaṇḍana* were refuted by one Brahmānanda in his *Vāmācārasiddhāntasaṃgraha* (GOML XII, 5720). NCC (p. 131) and CC (p. 458) and other sources also mention it which confirms the popularity of Kāśinātha in South also as Brahmānanda belonged to some place at the banks of river Godāvarī in Andhra Pradesh. It seems Kāśinātha used to travel different places to deliver lectures on *Daṣṣiṇācāra*tantra. One of his works '*Tantrastaharḍayam*' (Ms. deposited in OI, Baroda) seems to be delivered in live audience in Nagpur!⁵

He refers to himself as '*Mantraśāstrapravīṇa*' (well-versed in *mantra* literature), *Śrutiśmṛtimatapramāṇapārāvārapārīṇa* (expert in *Śruti* and *Smṛti*) and *Sarvatantradakṣiṇācāra*tantradhurīṇa (expert in *Daṣṣiṇācāra*tantra).

The number of works composed by Kāśinātha seems to be unlimited. The *Catalogus Catalogorum* had listed 30 works in his name during the time of CC, whereas the number mentioned by CC is 56 which is based on the available Mss. (works) of Kāśināthā in Royal Asiatic Society of Bengal (RASB, now known as Asiatic Society, Kolkata) and other places. CC raises doubts about *Catalogus Catalogorum*'s attribution of some works to the name of Kāśinātha Bhaṭṭa (*Ibid*, Footnotes, p. 438). The Oriental Institute, M. S. University of Baroda, Vadodara, possesses 9 works of Kāśinātha Bhaṭṭa of which 5 are found in the list given by CC. Rest of the works, it seems, were unknown to CC and at present to the *New Catalogus Catalogorum* (NCC) also.

In *Daṣṣiṇācāradīpikā*, Kāśinātha himself mentions the names of 15 of his works (Folio 27b)-

Tantrabodha, Bālabodha, Siddhāntamantrasamuccaya, Lalitārcāpaddhati, Daṣṣiṇācāradīpikā, Daṣṣiṇācārasaraṇī, Daṣṣiṇāmūrticandrikā, Mantrārthacandrikā, Śaktipūjātaraṅgiṇī, Gūḍhārthadīpikā, Śivapūjātaraṅgiṇī, Dīkṣāpaddhati, Taittirīyakāmāhnikam, Mahāvidyāpaddhati, Śrividyaṇyāsadīpikā.⁶ It seems, to refute

4. "Most of the manuscript (Ms.) copies of his works were done in north and that too by Balmukund Malviya of Banaras who is said to have possessed the Autograph Copies of *Āmnāyaprakāśa* and *Cakrasaṅketacandrikā*." - *Ibid*. p. 456

5. See the "Beginning" of the work mentioned here in the article.

6. Among these, CC has 5 names in his list, but three names are a bit different - *Mantracandrikā, Gūḍhārthādarśa* and *Śrividyaṇmantradīpikā*, other two names which are similar are *Daṣṣiṇācāradīpikā* and *Śivapūjātaraṅgiṇī*.

- *Ibid*, List of works, pp. 458-464.

Vāmācāra and to he wrote many works to propagate *Dakṣiṇācāra*. On Folio 27b of the same work, he says so, but, does not mention their names-

एतस्मात्कारणाद्विप्रो वाम एव भजेत्कलौ इति दक्षवामकुलाचारव्यवस्था लिखिता मया ।

The list of the works of Kāśinātha Bhaṭṭa, mentioned by CC in his article is as follows -

1. **Commentaries** - *Guḍhārthādarśa*, *Cakrasaṅketacandrikā*, *Trikūṭarahasyaṭīkā*, *Dakṣiṇācāratantarāṭīkā*, *Mantramahodadhīṭīkā*, *Śāradātilakaṭīkā*, *Caṇḍimāhātmyaṭīkā*, *Padārthādarśa*, *Karpūrastavadīpikā*, *Mahimnaḥstotraṭīkā* (10 works).

2. **Compilations** -

I. General Works

Āgamotpattyādivaidika-tāntrika-nirṇaya, *Vaidika-tāntrikādhikāri-nirṇaya*, *Āmnāyaprakāśa*, *Mantracandrikā*, *Mantrasiddhāntamañjarī*, *Mantrasārasamuccaya*, *Tantrabhūṣā*, *Tantrasiddhāntakaumudī*, *Avatārabhedaparakāśikā*, *Vāmācāramatakhaṇḍana*, *Kaulagajamardana*, *Dakṣiṇācāradīpikā*, *Kāpālikāmatavyavasthā*, *Śāstravyavasthā*, *Yantracandrikā*, *Puraścaraṇadīpikā*, *Yogasiddhāntamañjarī*, *Durjanamukhacapeṭikā*, *Tristhalīsetu*, *Kālanirṇayadīpikā*, *Tithidīpikā* (21 works).

II. Ritualistic works relating to various deities

Śiva - *Śivasiddhāntamañjarī*, *Śivasiddhāntamaṇḍana*, *Śivabhaktisudhārṇava*, *Śivabhaktirasāyana*, *Śāmbhavācārakaumudī*, *Śivamuktīprabodhinī*, *Dakṣiṇāmūrtikaustubha*, *Dakṣiṇāmūrtidīpikā*, *Dakṣiṇāmūrticandrikā*, *Kāmeśārcanacandrikā*, *Baṭukārcanadīpikā* (11 works).

Rāma - *Rāmapūjātaraṅgiṇī*,

Kṛṣṇa - *Kṛṣṇapūjātaraṅgiṇī*,

Gaṇeśa - *Gaṇeśārcanadīpikā*,

Kālī - *Kālībhaktirasāyana*

Tārā - *Tārāpūjārasāyana*

Tripurā - *Tripurāsaundaryārcanakarma*, *Śrīvidyāmantradīpikā*

Caṇḍikā - *Caṇḍikārcanadīpikā*,

Gāyatrī - *Gāyatrīpuraścaraṇacandrikā, Viprānandatarāṅgiṇī*

Gaṅgā - *Gaṅgābhaktirasāyana*.

Guru - *Gurupūjākarma*

Thus, the total comes to around of 56 works⁷ (12 works). The NCC, Vol. IV, mentions the titles of 67 works of Kāśīnātha Bhaṭṭa (p. 130-132) of which 47 names are supported by CC's list.

Mss. of the works of Kāśīnātha in Oriental Institute, Baroda

The Oriental Institute, M.S. University of Baroda, Vadodara (OI), possesses 9 works of Kāśīnātha Bhaṭṭa, of which, 5 works are not registered in NCC or CC's list. CC has correctly said that "some of Kāśīnātha's works have gained some amount of popularity so that manuscripts of them are found in different parts of India with more than one version of some of the works."⁸ The Mss. of Kāśīnātha's works deposited in OI, Baroda, belong mostly to Maharashtra region (as the Maharashtrian owners of the copies have clearly mentioned their names in the end). One Ms. among these works seems to be doubtful. Popularity of Kāśīnātha as an authority on *Dakṣiṇācāra Tantra* might have inspired people to write on their own as the discourses of Kāśīnātha and label them with his name as author. The characteristics of beginning and ending of Kāśīnātha's works are found in all of them. Whatever may be the situation, the brief details of 9 Mss. of Kāśīnātha's works deposited in OI Baroda, are as follows -

1. *Dakṣiṇāmūrticandrikā*

ACC No. 10660	Sub. <i>Tantra</i>
Author - Kāśīnātha, son of Jayarāma Bhaṭṭa	Fols. - 69
Scribe - Śivarāma Dhovala	Grs. - 2000
Age - 1890AD <i>Samvat</i> (1833 AD)	Material - Paper
Lang./Script - Skt./DN	Size - 24 x 11.5 cms.
	Margin - 3 x 2 cms.

7. For a brief information about the above mentioned 56 works, see the article of Chintaharan Chakravarty in JRASB-Letters, Vol. IV, Article number 19, 1938. pp. 458-464.

8. *Ibid*, p. 458

There are 12 lines on each side of a folio and 38 *akṣaras* in one line. The Ms. has 15 illustrations of different *Cakras* and *Yantras*. The condition of the Ms is good. The handwriting is neat and the work is tidy and complete.

Beginning - (Fol. 1a) श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।
यत्पादाम्बुरुहं ध्यायन्क्षुद्रो भवति वाक्पतिः ।
तं नौमि परमात्मानं गुरुमद्वैतरूपिणम् ॥१॥
नत्वा गणेश्वरं देवीं पितरौ राघवं शिवम् ।
क्रियते तत्प्रसादेन दक्षिणामूर्तिचन्द्रिका ॥२॥
तत्रादौ गुरुलक्षणम् ।

End - (Fol. 69a)

इति श्रीभडोपनामकशिवरामभट्टाङ्गजयरामभट्टाभिधशिवभक्तसूनुमन्त्रशास्त्रप्रवीणकाशीनाथविरचिता
दक्षिणामूर्तिचन्द्रिका समाप्ता । समाप्तः पञ्चदशमः पटलः ।

खनिधिर्वसुभूम्या च युतेऽब्दे चाश्विने सिते एकादश्यां इन्दुजस्य वारे श्रीपितृभे युते ।
अलिखत् ढोवलोपाख्यः शिवरामः सताम्मुदे तेन श्रीत्रिपुरादेवी प्रियतां शं ददातु च ॥

Subject - *Dakṣiṇāmūrticandrikā* is a work of 90 *Ślokas* with text in 15 *Paṭalas* including illustrations of many *Cakras* and *Yantras*. It is a compilation of different *pūjās* related to Śiva, Viṣṇu (Rāma, Kṛṣṇa), Gāyatrī, Pārvatī with *mantra-tantra* and *puṣpāñjali*.

The Scribe seems to be confused while writing the *anukramanī* (index) and counting the number of subjects. He writes - “*dvādaśādhika dviśatāḥ viśayāḥ*” in words but while writing the numbers, he writes 2012. In the same way, while mentioning the folio number, *paṭala* number, they are in serial till No. 10, then he misses number 11 and 12 and leaves one page blank. However, the text is complete and beginning and ending of each *paṭala* is mentioned.

The pictures of *Kūrmacakra* (fol. 2b), *Tārācakra* (5a + b) with name and *Rāśicakra* (*Jyotiṣa*), *Kulākulacakra*, *Simhāricakra* (fol. 57b), *Śaṭaḍalacakra* and various *Pūjāyantras* are there with the text. CC has also mentioned this work in his list (Ulwar 2163, Extr. 628).

2. *Dakṣiṇācārādīpikā*

ACC. No. 8312

Author - Kāśinātha Bhaṭṭa

Lang./Script-Skt/DN

Sub. *Tantra*

Fols. - 27

Grs. - 500

Material - Paper

Size - 24 x 11 cms

Margin - 2.5 x 0.5 cms

Each side of a folio has 9 lines on it and 35 *akṣaras* in each line. The manuscript is complete.

Beginning - (Fol. 1b) श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।
ललिताम्बापदद्वन्दं निधाय हृदि सुन्दरम् ।
क्रियते काशिनाथेन दक्षिणाचारदीपिका ॥

तत्रादौ गुरुलक्षणम् ।

तन्त्रराजे सुन्दरः सुमुखः स्वच्छः सुलभो बहुतन्त्रवित्(द्) ।
असंशयः संशयछिन्निरपेक्षो गुरुर्मतः ॥ इति।

End - (Fol. 27a)

दक्षिणाचारदीपिका दक्षिणामूर्तिसरणिर्द दक्षिणामूर्तिचन्द्रिका मन्त्रार्थचन्द्रिका चैव शक्तिपूजातरङ्गिणी
गूढार्थदीपिका चैव शिवपूजातरङ्गिणी दीक्षायाः पद्धतिश्चैव तैत्तिरीयकमाह्निकं महाविद्यापद्धतिश्च
श्रीविद्यान्यासदीपिका निर्मिताः काशीनाथेन दक्षिणामूर्तिसेवया एतान् ।

Subject -

The work is a treatise on various '*Dakṣiṇācāra*' rituals. The text is divided into 8 *Prakāśas* and starts with *dikṣāvidhāna* to *balidānādi upāsakadharmavidhāna*. After 8th *Prakāśa*, Kāśīnātha gives the names of 15 of his works (mentioned here earlier). The author himself gets mixed up with the names of his own works as at the end of 4th *prakāśa* of this work, he writes -

इति मन्त्रचन्द्रिकायां मूलविद्यान्यासविधानाख्यः चतुर्थः प्रकाशः ।

This work is mentioned by CC also (NP III, 64; RASB).

3. *Dakṣiṇācāracandrikā*

ACC.No. 10675

Sub. *Tantra*

Author - Kāśīnātha, son of
Jayarāma Bhaṭṭa

Fols - 53

Grs. 1000

Lang./Script - Skt./DN

Material - Paper

Size - 27 x 10.5 cms.

Margin - 3.5 x 2

Each side of a folio has 9 lines on it and each line has 35 *akṣaras* in it.

Beginning - (Fol. 1b) श्रीगणेशाय नमः । श्रीदक्षिणामूर्तये नमः । श्रीमहात्रिपुरसुन्दर्यै नमः ।
नत्वा श्रीदक्षिणामूर्तिं पितरौ राघवं शिवम् ।
क्रियते तत्प्रसादेन दक्षिणाचारचन्द्रिका ॥१॥

तत्रादौ शक्तिप्राधान्यं देवीभागवते

शक्तिः करोति ब्रह्माण्डम् सा वै पालयतेऽखिलं ।

इच्छया संहरत्येषा जगदेतच्चराचरम् ।

न विष्णुर्न हरः शक्रो न ब्रह्मा च न पावकः ॥

End (Fol. 53a)

श्रीकामेश्वराङ्गलक्षणे परमशिवपर्यङ्के अनवच्छिन्नपरमानन्दं भोक्तुं तथा अभेदोपासकानां ब्रह्मानन्दभोगं दातुं सर्वदा संश्रितायै श्रीललिताम्बायै नमो नमः ।

(Fol. 53b) मण्डलेशपुराधीश-श्रीमद्रमणवेङ्कटः

तस्याश्रयः प्रतापेन निर्मिता कृतिरुत्तमा ।

इति श्रीभट्टो(डो?)पनामकशिवरामभट्टाङ्गजयरामभट्टाभिधशिवभक्तसूनुः मन्त्रशास्त्रप्रवीणकाशीनाथविरचिता दक्षिणाचारचन्द्रिका समाप्ता ।

Subject - The work is divided in 14 parts (*Ullāsas*), in which he gives the method of *Tripurāsundarī pūjā* with its minute details.

From 1st *Ullāsa* to 6th *Ullāsa*, there are *mantras* of *Tripurasundarī* (Fols. 1b-19a), then from fols. 21a to 26a - *Abhiśekavidhi* is described (in 7 *Ullāsa*). After 14th *Ullāsa* (49b-51a), he gives a brief lecture on the importance of Śakti and various *mudrās* (51a-53b).

From the lines before the colophon, it is learnt that he had composed this work under the patronage of Veṅkaṭa Ramaṇa, the King of Maṇḍaleśapura (see the ending of the Ms.).

The work seems to be unknown as both NCC and CC as they do not mention it.

4. *Dakṣiṇācāramatamaṇḍana*

ACC No. - 28531

Author - Kāśinātha Bhaṭṭa

Lang. / Script - Skt. / DN

Sub - *Tantra*

Fols - 4

Gr. - 112

Material - Paper

Size - 25 x 10.5 cms.

Margin - 2.5 x 2 cms.

There are seven lines on each side of a folio and 32 *akṣaras* in each line. The work is complete.

Beginning - (Fol. 1a)

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्तिकरं परम् ॥१॥

अनाद्यायाखिलाद्याय मायिने गतमायिने ।

अरूपाय सरूपाय दक्षिणामूर्त्यै नमः ॥२॥

नत्वा श्रीशङ्कराचार्यचरणाम्भोरुहद्वयम् ।

काशीनाथः प्रतनुते दक्षिणाचार[मत]मण्डनम् ॥३॥

End - (Fol. 4b)

दक्षिणाचारतन्त्रधुरीण-श्रीमद्दक्षिणामूर्तिचरणारविन्दमिलिन्देन श्रीजयरामभट्टात्मज काशीनाथेन विरचित-
दक्षिणाचारमतमण्डनं समाप्तम् ॥

Subject- It is comparatively a very short work of Kāśīnātha- a small discourse on the highlights of *Dakṣiṇācāratāntra*, quoting various scriptures on tantra.

This work is not mentioned by NCC or CC. The Oriental Institute, Baroda, acquired the xerox copy of the work from Nagpur University Library, Nagpur (ACC. No. 1826).

5. *Tantrasthahṛdayam*

ACC No. 10596

Sub. *Tantra*

Author - Kāśīnātha, son of

Fols. 14

Jayarāmabhaṭṭa

Gr. -150

Lang. / Script - Skt. / DN

Material - Paper

Size - 22.5 x 10 cms.

Margin - 2.5 x 2.5 cms.

Each side of the folio has 7 lines on it and each line has 35 *akṣaras* in it.

The condition of the Ms. is not good. Last three folios are damaged, but, the work is complete. Many folios are marked with extensive *marginalia* in all four margins (Fols. 5, 6a, 7a, 11a, 12a).

Beginning (Fol. 1b)

श्रीगणेशाय नमः । श्रीएकवीरायै (?) नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

अनन्ताख्यं गुरुन्नौमि कवित्वप्रतिभाकरम् ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्तिकरं परम् ॥

अनाद्यायाखिलाद्याय मायिने गतमायिने ।

अरूपाय सरूपाय दक्षिणामूर्तये नमः ॥

करधृतवीणां वाणीं जगत्प्रवीणं प्रसूनभृतवेणीम् ।

विद्वत्प्रवीणतास्यै शोभनवाणीमहं प्रणमे ॥

श्रुतीनां तन्त्राणां बहुलकथनासन्नगपुरे

समायाते भो हे द्विजवरगणानां च विदुषाम् ।

अतस्तैः सम्पृष्टे हरिहरविरिञ्च्यादिचरणे

स्तुवन्काशीनाथो रचयति हि तन्त्रस्थहृदयम् ॥

End - (13b)

गुरुरेव शिवो गुरुमेव भजे गुरुणैव सहास्मि ॥ नमो गुरवे । +++ न गुरोरधिकं शि + (Fol. 14a) गुरोरस्मि
गुरोर्मतिरस्तु गुरौ । जयनाथगुरौ ॥

इति श्रीश्रुतिस्मृतिमतप्रमाणपारावारपारीणसर्वतन्त्रदक्षिणचारतन्त्रधुरीण श्रीमद्वक्षिणामूर्तिचरणार-
विन्दमिलिन्देन श्रीजयरामभट्टभडात्मजकाशीनाथेन विरचितं षष्टि(?)तन्त्रस्थहृदयाख्यं प्रकरणं समाप्तम् ।
श्रीललिताम्बार्पणमस्तु ।

Subject - This work seems to be a discourse on *Ṣaṣṭhīkarma* (*Ṣaṣṭhīkarmavidhāna*), delivered in front of audience in the Nagpur (see the beginning of the work).

In the beginning and in between the work also, the author mentions the work as the given title, but, in the colophon, he ends up calling it *Ṣaṣṭhitāntrasthahṛdayam*.

The work is not mentioned by either NCC or CC

6. *Ajñānadhvāntadīpikā*

ACC No. - 10821

Author - Kāśīnātha Bhaṭṭa

Lang./Scrip-Skt./DN

Sub. *Tantra*

Fol. - 8-13

Gr. - 120

Material - Paper

Size - 20.5 x 11 cms.

Margin - 2 x 2 cms.

There are 14 lines on each side of a folio and 28 *akṣaras* in each line.

Folios 1 - 8a contain the first *Paṭala* of *Nityotsava* of Umānandanātha (*Dikṣāsamārambhanirūpaṇa*) and 8b - 13a (5 folios) contain the *Prathamapaṭala* of *Ajñānadhvāntadīpikā* of Kāśinātha.

The condition of the Ms. is good. The handwriting of the scribe is good. The work seems to be incomplete as only *prathama paṭala* is there.

Beginning - (Fol. 8b)

श्रीर्जयतु । अथ अज्ञानध्वान्तदीपिकाप्रथमपटलः प्रारम्भः ।
करैर्दधानं परशुं कुरङ्गं वराख्यमुद्रामुपदेशमुद्राम् ।
वटस्य मूले विविधोपसेव्यं सदा शिवायास्तु सदाशिवो नः ॥१॥
चिदम्बरपदद्वन्द्वे निधाय हृदि सुन्दरम् ।
रच्यते काशीनाथेन अज्ञानध्वान्तदीपिका ॥२॥

End - (Fol. 13)

इति श्रीभट्टोपनामकजयरामभट्टात्मजश्रीविद्योपासकसूनुतन्त्रशास्त्रप्रवीणदक्षिणाचारमतस्थापककाशीनाथारख्य-
शिवानन्दनाथविरचितश्रीअज्ञानध्वान्तदीपिकायाः प्रथमः पटलः सम्पूर्णम् ।

Subject

This work is an incomplete compilation of two works of two different persons. The name of this work is not mentioned in NCC or by CC. So its extent can not be ascertained.

The work ends with a typical Kāśinātha-style colophon, mentioning his other name 'Śivānanda'. It seems that the scribe has himself or on the instruction of some other person, compiled the two famous works on *Dakṣiṇācāratāntra* as they might have been the popular works of that time. The scribe does not stop after the first *paṭala*, finishes and continues with *atha daśamahāvīdyā* but leaves it incomplete.

The subjects in *prathama paṭala* are - *Dikṣāprayoga*, *Nakṣatra*, *Gurupūjā*, *Śiṣyadīkṣā*, *Aṣṭavipra (Kalaśa) pūjā*.

At the end of the work, Kāśinātha calls himself '*Dakṣiṇācāramatasthāpaka!*

7. *Mantracandrikā*

ACC.No. 8316

Author - Kāśinātha alias

Śivānandanātha

Lang./Script-Skt./DN

Sub. - *Tantra*

Fols. - 107

Grs. - 1500

Material - Paper

Size - 23.8 x 11 cms.

Margin - 3 x 2.5 cms.

Each folio has 18 lines on it i.e. 9 lines on each side of a folio. There are 29 *akṣaras* in each line. The work is complete.

Beginning - (Fol. 1b) श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।
विश्वेश्वरं नमस्कृत्य मातरं पितरं तथा ।
काशीनाथः प्रतनुते सिद्धिदां मन्त्रचन्द्रिकाम् ॥

तत्रादौ गुरुलक्षणम् । श्रोत्रियो ब्रह्मनिष्ठः तत्त्वप्रतिपादनसमर्थः समस्तमन्त्रप्रयोगकुशलः उपशान्तशीलः -----

End - (Fol. 107a) विश्वेश्वरं विशालाक्षीं दुण्डिराजं च माधवम् ।
दण्डपाणिं कालराजं स्मरन्सिद्धिमवाप्नुयात् ॥ इति दिक् ।

इति श्रीमद्भट्टोपनामकशिवरामभट्टाङ्गजयरामभट्टाभिधशिवभक्तसूनुमन्त्रशास्त्रप्रवीणदक्षिणाचारमतप्रवर्तक-
काशीनाथविरचिता मन्त्रचन्द्रिका समाप्ता ।

Subject - *Mantracandrikā* has 12 *ullāsas* and perhaps, it is the longest work of Kāśinātha. It is a treatise on *mantras* which starts with *dikṣāvidhāna* and ends with *Tarpaṇavidhi* after completing *Homa* (Fol. 104b). In between the *mantras*, the *pūjāvidhi* related to Gaṇeśa, Kṛṣṇa, Rāma, Lakṣmī, Vāgīśvarī, Mahāvidyā, Pārvatī, Śiva, Subramanyam, Navagraha (Fols. 19b - 88b; 3rd to 11th *Ullāsa*) is described in details. Then *Mantraśodhana* (12th *Ullāsa* F. 88b-105b) including *Puraścaraṇavidhi*, *Homa* and *Tarpaṇa* is described.

The work has the pictures of many *Yantras* and *Cakras* included within the text. A beautiful coloured picture of *Śrīcakra* decorates Fol. 64a.

This work of Kāśinātha has many copies deposited in different libraries - Peters VI, Extr 37; Bombay Uni. 1755; RASB VIII A, 6240; but LIV 1709 (RASB) is a different version of the work (NCC, Vol. IV, p. 131).

Kāśinātha mentions his maternal grandfather and *Guru*-Ananta and refers to his works *Jñānāraṇava* and *Tantrabodha* on fols. 62b, 63a, 101b.

8. *Vāṃcāramatakhaṇḁana* -

ACC No. - 27614

Author - Kāśīnātha Bhaṭṭa

Lang./Script-Skt./DN

Sub. - *Tantra*

Fols. - 16

Grs. - 180

Material - Paper

Size - 18 x 9.5 cms

Margin - 2.5 x 2 cms.

Each side of the folio contains 7 lines and there are 26 *akṣaras* in each line.

The Oriental Institute of Baroda has the Xerox copy of the original work, deposited in the personal possession of Girish Takle of Nasik. The work is complete.

Beginning - (Fol. 1b) श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

वीरासनौकनिलयाय हिरण्मयाय

न्यग्रोधमूलगृहिणे निटिलेक्षणाया ।

गङ्गाधराय गजचर्मविभूषणाय

प्राचीनपुण्यपुरुषाय नमः शिवाय ॥१॥

अनन्तारख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्तिकरं परम् ॥२॥

End - (Fol. 16b)

पद्माख्यां कुमुकि(दि?)नि नमः सन्मणिगृहे । नमः +++ ऽखिलमपि । नमो बिन्दुनिलये नमः ।
कामैशाङ्कास्थितिमती नमस्ते बललि +++ ।

इति श्रीयश्रुतिस्मृतिमतप्रमाणपारावारपारीणसर्वतन्त्रदक्षिणाचार +++ धुरीण श्रीमदक्षिणामूर्ति-
चरणारविन्दमिलिन्देन श्रीजयरामभट्टभडात्मजकाशीनाथेन विरचितं वामाचारमतखण्डनं समाप्तम् । शुभं भवतु ।

The scribe has missed many words (+++). It seems the handwriting in the copy from which the scribe has copied this work, was very poor hence, many spelling mistakes are there.

Subject -

This work is probably the most famous work of Kāśīnātha as it has been mentioned by CC, NCC (T. RASB. VIII. A. 6446) and was replied by one Brahmānanda in

Vāmācārasiddhāntasaṁgraha (MD. 5720).

The work has the characteristics of a discourse in which Kāśinātha quotes 67 citations from various scriptures against *Vāmācāra* practices.

9. *Gāyatrīpuraścaraṇacandrikā*

ACC. No. 13049

Subject - *Tantra*

Author - Kāśinātha, son of

Fols. - 21

Jayarāma Bhaṭṭa

Grs. - 666

Age - 1886 Sam. (1829 AD)

Material - Paper

Lang./Script-Skt./DN

Size - 31.5 x 16 cms.

Margin - 3.5 x 3 cms.

Each side of a folio has 13 lines on it. There are 40 *akṣaras* in one line. The work is complete.

Beginning - (Fol. 1b)

श्रीगणेशाय नमः ।

अनन्तारख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्तिकरं परम् ॥१॥

अनाद्यायाखिलाद्याय मायिने गतमायिने ।

अनू(रू?)पाय सरूपाय दक्षिणामूर्तये नमः ॥२॥

नत्वा ब्रह्ममयीं देवीं सच्चिदानन्दरूपिणीम् ।

काशीनाथः प्रतनुते पुरश्चरणचन्द्रिकाम् ॥३॥

तत्र मूलवचनानि शारदातिलके । अथ वक्ष्यामि गायत्रीं तत्त्वरूपां त्रयीमयीम् ।

End - (Fol. 20b)

तद्ब्रह्मि च चतुरस्रकोणेषु भुवनेशीबीजं लिखेदित्युक्तफलदं पत्रं लिखेदिति लिङ्गरूपगायत्रीचक्रोद्धारमाह स्कान्दे । नवसप्तभूतगुणभूत(Fol. 21b)सप्तनवाग्निभिः गायत्र्यास्तु महाचक्रं लिङ्गरूपं विचिन्तयेदिति ।

इति श्रीमद्भडोपनामकजयरामभट्टसुतवाराणशीगर्भसम्भवकाशीनाथभट्टविरचिता गायत्रीपुरश्चरणचन्द्रिका समाप्ता ।

Subject - The work explains 20 parts (*āṅgas*) of *Gāyatrīpūjā* starting from *Gāyatrīmantra*, *Pūjāprakāra*, *Āvaraṇapūjā*, *Homārthakuṇḍanirṇaya*, *Mekhalā*, *Kuṇḍalakṣaṇa*, *Japa*, *Āsana*,

Mālāsarṃskāra to Pūrṇāhuti, Mantra and Tarpaṇa.

The NCC enumerates its various copies in different libraries - Adyar II, p. 213a; BORI 961 of 1884-84; PUL. I. p. 116. CC mentions Rgb 961 which may be the number of BORI (Bhandarkar Oriental Research Institute).

Conclusion

Kāśīnātha's knowledge of *Tantra* is undisputable. Unfortunately, very few scholars and students of *Tantra* know about his works, as almost none of his works is published till now. In 1938, Chintaharan Chakravarty did the splendid job of bringing Kāśīnātha and his works to the notice of people by writing the article on him which is perhaps the one and only article on Kāśīnātha and his contribution till date. The number of works of Kāśīnātha as mentioned by CC, may make us wonder about his ability to impart the knowledge so exhaustively. Since many of his works are either compilation of treatises on *Dakṣiṇācāratantra*, it is obvious that some topics are repeated and any attempt to search for any new idea or theory in them, will yield very little fruit. His works related to various Gods, also cover either *mantras* or different rituals related to them. In ritualistic tradition also, many of the practices are either extinct or not followed according to the scriptures.

During the period of 17th and 18th century, the *Vāmācāra* practices appear to have been much in practice and in order to check the onslaught of the *Vāmācāra* followers in the society, Kāśīnātha appears to have taken up the challenge of refuting *Vāmācāra* theory very vehemently by composing many works establishing the superiority of *Dakṣiṇācāra*.

TREND-SETTER SANSKRIT SCHOLAR MAHĀRĀJA MĀNSINH

SIDDHARTH Y. WAKANKAR*

H.H. Mahārāja Mānsinh (V.S. 1839-1900) (1738-1843 A.D.) - the most Enlightened King of Jodhpur- has been an excellent example of a mixture of various qualities. He himself was a poet, a scholar as well as a patron of Arts and Literature. His greatest quality was that he devoted his life as well as time to the propagation of the Nātha-cult in his kingdom. That seed sown by him prospered to such an extent that the Nātha-cult was accepted by the masses also. It means that it was *Rājāśrita* as well as *Janāśrita*.

Mahārāja Mānsinh encouraged scholars/poets to compose original Sanskrit works and Commentaries to propagate the *Nātha*-cult and its Philosophy. It was a new twist to the scholarship in Sanskrit. He not only himself composed works in Sanskrit and other languages like Hindi, Braj, Rajasthani etc., but also wrote a commentary in Sanskrit on the very famous *Muṇḍakopaniṣad*. In order to gain success in his efforts to popularise *Nātha-saṁpradāya* (sect.) He also invited and helped other scholars to compose original works and commentaries in Sanskrit to project the *Nātha-saṁpradāya*.

In this small paper, I intend to bring to the notice of the scholars the contribution of H.H. Mahārāja Mānsinh to Sanskrit Literature. His efforts will be divided in three parts :

- (1) The original Sanskrit works as well as the commentaries written by the Mahārāja himself.
 - (2) The works as well as commentaries composed by other scholars under his orders and
 - (3) The Sanskrit works, that is, manuscripts, which were copied down under his instructions to enrich his collection.
- (1) A: *NĀTHĀŚṬAKA* : It is a very small poem consisting of only eight verses in praise of his *Nātha-guru*. It is given at the end of this paper for the benefit of the interested persons.

- (1) B: *NĀTHACARITRA* : This is a very extensive work describing the life of the *Nātha-guru*. Though it is incomplete, it elaborately describes different incidents from the life of the the Spiritual Guide of the Mahārāja. In this work, Mahārāja extols his Guru to the skies and says that everything is under his control.

Just like the “*Brahman*” of the *Vedāntins*, he has described the *Nātha* in the highest possible words and emphatically says that unless and until you prostrate before the *Nātha*, you will not get Liberation from the bondage of the births and deaths.

There are in all three *Prabandhas* in this work. The third ends abruptly after the 23rd verse. In the earlier two *Prabandhas*, he narrates different stories of the *Nātha* and his devotees, the important places like Girnar etc. that are connected with the *Nātha-saṁpradāya*, the description of the *Nātha-gurudeva*. While he narrates the incidents in the lives of the devotees, he also describes the natural beauty of the forests, seasons, mountains, capital cities of certain kings/nobles etc.

The first *Prabandha* has three *adhyāyas*, the second has fourteen *adhyāyas* and the third one is incomplete, hence, it is very difficult to say about the exact extent of the work.

- (1) C: *MUNDAKOPANIṢAD-ṬĪKĀ-VIDVAJJANAMANORANJINĪ* :

This is the only Sanskrit Commentary written by the Mahārāja which is available to us till this day. Unfortunately, it also is incomplete and is on only two *Khaṇḍas* of the *Upaniṣad*.

The *Muṇḍaka Upaniṣad* is one of the most important Upaniṣads amongst the Ten Principal Upaniṣads and is connected with the *Atharvaveda*. It has three *Adhyāyas* and six *Khaṇḍas* in all. *Muṇḍa* means to shave off. It suggests that a person is supposed to shave off his ignorance (*Avidyā*) from his mind. Thus, *Muṇḍa* can be interpreted as that knowledge which frees or liberates a person from the clutches of *Avidyā* or Ignorance. From the title, it seems that this *Upaniṣad* is addressed to the *Sannyāsins* (Recluses). Moreover, from the nature of the treatment of the subject-matter and the quotations/sayings about *Sannyāsa* (Renunciation), it appears that the contents of this *Upaniṣad* attach more importance to *Sannyāsa*. The Mahārāja has interpreted the tenets of this *Upaniṣad* from the view-point of the *Nātha-saṁpradāya*, which is the special feature of this work/commentary.

- (2) Mahārāja Mānsinh, as stated earlier, was a scholar himself and encouraged other scholars to compose commentaries.
- (3) He also had a transparent mind which was open to appreciate the scholarship of others also and to recognise their worth and importance in furthering the process of scholarly writings.

With this noble idea in mind, he whole-heartedly encouraged and sometimes invited other scholars to write good commentaries in Sanskrit on different works falling under various subject-headings like Upaniṣads, Philosophy, *Kāvya* etc. His only intention was to propagate the *Nātha*-cult and its principles/tenets through these commentaries. Consequently, he ordered some outstanding scholars to write commentaries in Sanskrit, Hindi etc. so that along with the scholar-class, the general masses also could get the benefit of knowing/understanding these texts of philosophical nature. In this short paper, it is very difficult to deal with all such texts in details. So, I request the interested scholars to refer to the *Catalogues of Manuscripts* in the “Mahārāja Mānsinh Pustaka Prakāśa Śodha Kendra.” It will be sufficient to say that there are nearly fifteen such scholarly works which were ordered to be composed by the Mahārāja and there are some five works of which copies were prepared under his instructions, so that his “Pustaka Prakāśa Kendra” could be enriched with the addition of these rare works/texts.

This short paper giving information about the efforts of H.H. Mahārāja Mānsinh in encouraging intellectual activity in his Court will give a sufficiently clear idea of the amount of help /co-operation which he offered to the scholars, so that his subjects get the benefit of the knowledge stored in these works.

At the end of this small paper, I give the full text of the *Nāthāṣṭaka*, composed by H.H. Mahārāja Mānsinh. It will give a glimpse of his mastery over Sanskrit, besides his deep-rooted faith and devotion towards his Spiritual Guru, Devanātha-who moulded his character to such an extent that Mahārāja Mānsinh will be fondly remembered by everyone for his outstanding and distinguished qualities of a poet/scholar/philosopher and patron of Learning in all its aspects.

नाथाष्टकम्

Opening

(१)

श्रीमन्नाथपदारविंदयुगलं ध्यायंति सम्यग् धिया
ध्यानेनातिसमुद्यतेन कलुषं प्रज्वाल्यते तेऽनघाः ।

द्वंद्वं त्यक्तविमत्सरा हि सततं चांतः सदा निर्मला-
स्ते तत्पुण्यतमाः सदा सुकृतिनस्तेषां बहुत्वं कुतः ॥

(२)

श्रीमन्नाथांग्रिस्वग्रं विकसितहृदये ये स्मरंतीह नित्यं
तेषां जातमिदं हि स्वान्तर्हृदयं रात्र्या समं पूर्णिमा ।

तत्रोद्यत्सहसा सदा हरति तद् ध्वांतं यथा चन्द्रमाः
तद्वद्धानपरायणस्य सुहृदि सत् तत् पदं द्योतते ॥

(३)

याथात्मबुद्ध्या विमलेन चेतसा विशुद्धाचान्तःकरणेन शुद्ध्या ।
श्रीनाथपादाम्बुजयुग्मचित्रं ध्यायंति ते स्वाश्रयतां प्रयान्ति ॥

(४)

तेषां यशःश्रीः सुखसंपदा तथा विद्या विचारस्तु सदैव विद्यते ।
श्रीनाथ ! त्वत्पादतलप्रसादान् मयि सदा त्वत्पदमाश्रयेपि तत् ॥

(५)

श्रीनाथ ! त्वत्तत्कृपयैव मे सदा जातं रिपूणां च विनाशनं च तत् ।
त्वदन्यतत् किं शरणं च गीयते तस्मात् सदा त्वं हि शरण्यं मे सदा ॥

(६)

शिरसि मुकुटचारुः कर्णयोः कुण्डले द्वे
उपविति धवला ते सव्यग्रीवांसनादाः ।

अनुपमविमलाढ्यै रत्नयुक्ता समंताद्
हृदि निवसतु तव मूर्तिर्मे सदा नाथ एषा ॥

(७)

गात्रं सदा धवलभूति विशोभनं ते
तेजोभिरावृतमुखं विमलं सदा ते ।

श्रीनाथ ! त्वदीषत्हास्यनिरीक्षणं तत्
मां किं न रक्षति सदाशरणं शरण्यम् ॥

(८)

अवनिवारिसमीरणवह्निखं त्वमुत सूर्य शशांक विभाति यत् ।
तदिह त्वत्स्तवने नहि विद्महे निजकृपा त्वमवेहि सदा हि माम् ॥

Closing

(९)

श्रीमन्नाथशुभाष्टकं प्रतिदिनं विद्वद्भिरङ्गीकृतं
श्रीमन्माननृपेण संस्कृतमिदं संभावितं चोत्तमम् ।
यस्तं संपठति सदैकमनसा तत्पादपूजारतेः
प्राप्तिस्तच्चरणारविंदकृपया लिप्तं मया तत् कृतम् ॥

Colophon

इति श्रीमन्महाराजमानराज्ञा कृतं श्रीनाथाष्टकं स्तोत्रं सम्पूर्णम् ॥

MOTIVATION - AN INTEGRAL ASPECT OF *VEDĀNTA*

MILIND M. BEEDKAR*

Abstract :

Management is supposed to get the work done by the subordinates towards the attainment of the common goals. This is the most important function of the management to inspire and stimulate the personnel with zeal to do work for the accomplishment of organization-objectives. A successful manager knows that the issuance of direction, however, well conceived, does not mean that they will be followed in its true spirit. He should enthuse the people to work harmoniously for the achievement of established goals. This aspect of Management is clearly defined in *Vedānta* which has elaborated very clearly the ways of life.

Human motives are based on certain needs, which may be primary, or secondary needs, which may vary in their intensity, according to situation and time. The management must study these needs, try to understand their intensity & have the responsibility to satisfy them in order to push them to work.

How to get organizational members to get to work willingly and enthusiastically? How to motivate your subordinates to achieve success?

The author has dealt with these important aspects in this article.

Keywords : Motivation, Planned success, attainment of Goals.

Motivation - An Integral aspect of *Vedānta*

The philosophy, which points out only a view of life, can certainly be scientific in its treatment and thought-content, but, it would lack the technique. Of all the religions of the world, in *Vedānta* alone do we fully feel that it is not only a view of life but also a complete way of life.

Vedānta is a scientific religion with a perfect technique explained exhaustively, whereby everyone can slowly develop or evolve to reach the state of perfection.

Every action of all living beings is motivated by an irresistible instinct to be happy. Happiness seems to be the goal of every struggle and strife in life.

A wise man also works in the world with as much diligence and sincerity, tireless enthusiasm and energizing joy, burning hopes and scalding fears as any ordinary man striving in the competitions of the market place. The only difference between the two is that while the ignorant acts and is motivated in his actions by his "attachments and anxieties for the fruits"; a man of godly intentions or of complete perfection will work in the world without attachment.

Thus, work towards perfection either for rewards or otherwise, can be achieved with motivation and motivation has become a vital aspect right from the ancient times till today.

Motivation and motivated staff can be the only answer for success in the modern times.

The definition of the Management has changed considerably during the past few years. Previously, it was only getting the things done by others. Gradually it was changed to getting the things in a better way through others was Management.

However, with the growing competition and change in the global way, the definition has changed. It is not "Giving more than adequate results within adequate Resources" which means more than adequate results are to be achieved through or by others but within adequate resources.

The difficult task is possible only when your subordinates are motivated to do things for you. In other words, their energies are to be channelised first in the right direction and secondly that must work for you. This is not an easy task.

Performance results from the interaction of physical, financial and human resources. The first two are inanimate, they are translated into "productivity" only when the human element is introduced. However, the human element interjects a variable over which a management has limited control. When dealing with the inanimated factors of production, a management can accurately predict the input-output relationship and can vary the factor it chooses in order to achieve a desired rate of production.

In dealing with employees, however, an intangible factor of will, volition or freedom of choice is introduced, and workers can increase or decrease their productivity as they

choose. This human quality gives rise to the need for positive motivation.

In fact, the level of the performance of an employee is a function of his abilities and motivation. The first determines what he can do, the second determines what he will do. When there is a strong positive motivation, the employee's output increases, but, where it is negative or a weak positive motivation, his performance level is low. One of the key elements in human resource management is motivation. It is the core of management which shows that every human being earnestly seeks a secure, friendly and supportive relationship which gives him a sense of worth in face to face groups which are most important to him.

A supervisor should strive to treat individuals with dignity and a recognition of their personal worth.

Simply defined, motivation is the process of creating organizational conditions, which will impel employees to strive to attain company's goals.

The purpose of motivation is to create conditions in which people are willing to work with zeal, initiative, interest, and enthusiasm, with high personal and group moral satisfaction, with a sense of responsibility, loyalty and discipline and with pride and confidence in a most cohesive manner, so that the goals of an organization are achieved effectively.

Motivational techniques are utilized to stimulate employee growth. This is indicated with the following - "you can buy a man's time, you can buy man's physical presence at a given place, you can even buy a measured number of skilled muscular motivations per hour or day, but you cannot buy enthusiasm, you cannot buy initiative, you can't buy loyalty, you can't buy devotion of hearts, minds and souls. You have to earn these things."

Motivation is a combination of many diverse elements, which are rather difficult to define. However, two elements have been regarded as important:

- (a) **An understanding** of the fundamental drives, urges, needs of the people, which are subject to emotional stimulation of motivation.
- (b) **Communication** with people so that they may have a satisfactory stimulus to their urges.

It is very difficult, to answer in one factor or sentence 'what motivates people?' Many factors may be listed including money, a good working environment, challenging work and responsibility, personal accomplishment, praise for good work, the communication system and an opportunity for growth and advancement. There may be several other factors, but,

probably the most important would be "the needs for satisfaction". If a boss can provide the means for meeting these needs, he can motivate his subordinates.

The motivation of a group is as important as Self-motivation. Others can be well motivated, when they are informed of ideas, plans, inventions or systems. 'Nothing can be done, no act can be undertaken, no decision made, no thinking process brought to a real conclusion unless and until the act of communication is made an inherent part of the organization.'

This communication of ideals, plans etc. can be made effective when certain personal qualities have been developed. These qualities are : honesty, fairness, integrity, truthfulness, loyalty, stability, tolerance, ability to assume responsibility and co-operate, give and take, constructive criticism and compromise when necessary, orderliness in mind and action, poise and control of temper, a sense of humour and broadmindedness.

A group can be motivated by improving human relations and dealing with people in humane way, by developing the will to do, by encouraging people to feel involvement in their work and by giving them an opportunity to improve their performance and by complementing or praising them. In dealing with others, it must be borne in mind that the greatest result can be obtained when each member of a group is properly motivated. Therefore, motivation must be used in one's day-to-day activities. It is a continuous process.

The following steps may be adopted in motivation :

- i) Sizing up situations requiring motivation
- ii) Preparing a set of motivating tools
- iii) Selecting and applying an appropriate motivation
- iv) Following up the results of the application.

The definition of Motivation can be given as follows :

"The difference between what best you are capable of doing and what minimum you can get away with is the level of Motivation".

As per theory X, every individual will try and avoid the work. The successful manager is one, who can induce them to do and give their best. In other words, getting the work done depends upon the inducement of the people to better their performance by inspiring the personnel with a zeal to do work for the accomplishment of objectives of the organization. Management should constantly provide for incentives or motivating forces to intensify their desires and willingness to apply their potentialities of the achievement of

common objectives. Motivation, thus, is an art of stimulating people to take desired course of action. The intense outer pressures of reward may motivate some people while some others are self-motivated.

Motivation is derived from 'Motive'. Motive means any idea, need, emotion or organic state that prompts a man to do an action. Motive is an internal factor that integrates a man's behaviour. As the motive is within the individual, it is necessary to study the needs, emotions etc. in order to motivate him to do work. There are certain inducing factors, which influence the man's behaviour and induce him for the best performance to meet his needs and emotions. So motivation is a process to get the needs of the people realized with a view to inducing him to work. Indeed motivation is nothing but an action of inducement.

A successful manager knows that the issuance of direction, however, well-conceived, does not mean that it will be followed in its true achievement of established goals. He should also know that motivation is an unending process and the management has to provide for incentives constantly.

Human motives are based on certain needs, which may be primary, or secondary needs and may vary in their intensity according to situation and time. Every manager must study these needs, try to understand their intensity, and have the responsibility to satisfy them in order to push the subordinates to work.

We cannot assume that existence of good plans and excellent organization will result in an automatic undertaking of assigned task, thereby leaving the manager with only the responsibility of controlling the activity that develops. Getting organization members to go to work willingly and enthusiastically is a problem which can only be minimized or compounded by such factors as the increasing educational level of employees, advancing technology, utilization of professional personnel and the factor of labour organizations.

It is the task that is more important than planning, organizing and controlling. It has been experienced on various occasions that highly motivated people have achieved success despite the absence of good plans of effective organizational structures. And, of course, the more highly motivated the subordinate, the less control is necessary to be sure that work will be executed. However, 'motivation' is not a substitute for planning, organizing and controlling as one can work effectively towards the wrong goal.

Inspiring the man to work to get the best possible results may be done by two ways - one by positive motivation and another by negative motivation. Though both the methods aim at inspiring the will of the people to work, the two differ in their approaches. Whereas

one approaches the people to work in the best possible manner by providing better monetary and non monetary incentives, the other tries to induce the man by cutting their wages and other facilities and amenities on the belief that man works out of fear. Positive approach has no place for punishment whereas the negative approach does not provide rewards.

The central problem of motivation is how to induce the people because the psychology and behaviour of people differ from one another. A manager should invariably know before planning for motivation, why people work. In order to take effective motivational decision, the manager should study and try to understand the behaviour of people at work and thus plan to motivate it in the desired direction.

For this purpose, manager must have knowledge of the motives of the subordinates, which bring about purposeful behaviour and induce him to behave in a particular manner. These motives are known as 'needs' or 'wants'. These are devices to work. They have direct influence on the individual, since they determine his thoughts and actions partially. Need can be defined as a condition requiring supply or relief, the lack of anything requisite, desired or useful.

A.H. Maslow was the pioneer in contributing a systematic scheme of need hierarchy. He arrived at a conclusion, after a proper research, that there are certain perceived needs of the employees, which they expect to be satisfied by joining any organization. If the perceived needs are satisfied according to their expectation, they feel satisfied and motivated and if there is a gap between the two, they become slow or refuse to work.

If the manager wants to get work done by his subordinates, he may either hold out a promise of a reward for them for doing work in a better or improved way, or he may constrain them, by instilling fear in them or by using force, to do the desired work. In other words, he may utilize a positive or a negative motivation. Both these types are widely used by managements.

Supervisory styles have a great impact on motivation. There is a marked relationship between the kind of supervision an employee receives and his productivity as well as the satisfaction which he derives from his work. When a subordinate feels that his boss sees him only as an instrument of work or production, he is likely to be a poor producer.

However, when he feels that his boss is genuinely interested in him, his problems, his future, and his well being, he is more likely to be a high producer. Attention may also be focused on the human aspects of an employee's problems also rather than only on getting

work from him. Subordinates are more productive under managers who are helpful or tolerant of mistakes than under those who are critical and believe in punishing a subordinate for every mistake he makes. Likewise, people seem to be doing a better job when they are allowed to set their own pace, as opposed to being told how fast to work. It must be noted that participative bosses, who treat their subordinates well and delegate authority to them, are more effective than their non-participative counterparts.

Conclusion

Motivation is a part of working life of any individual right from ancient times - defined clearly in *Vedānta*. A successful boss must be cautious enough in implementing the policies regarding motivation. Motivation is the psychological aspect of human behaviour and relates to the attitude and self-actualization of the man. As the nature of man differs from one another, they all can't be motivated by the same methods of motivation.

The managers, on the one hand, provide for rewards for the better performance of work and make, on the other hand, sufficient penal provisions to control the negative approach of the aspect. If the people do not work, they must be penalized, with a view to improving their behaviour towards the attainment of the organization's objectives. The manager should not only induce the people through rewards but must take the other view to promote a sense of loyalty and discipline in them by controlling their anti-organization activities.

In other words, we must support both positive and the negative approaches, at different times, in different contexts and for different persons taking in view the overall behaviour of the person. But care must be taken that all people or subordinates should be given equal treatment in similar circumstances.

Broadly, if a manager by and large, follows the following principles, he would get the best out of the subordinates:

-Recognizing the individuality of individuals along with making the subordinates feel important would be the first step in this regard. He could also guide rather than order, set his own good examples, show confidence in his subordinates, listen to them attentively and encourage their participation even in the decision making process. This will not only establish his own leadership, but, also motivate his subordinates to give their best for achieving the organizational goals.

CLASSICAL SANSKRIT LITERATURE AND LINGUISTICS - RETROSPECT AND PROSPECTS*

M.L. WADEKAR**

Respected Seniors, Friends and young students,

As I have been entrusted the duty of the Sectional president of this particular section, I am presenting before you this address. I am sure you will bear me for sometime and allow me to present, whatever I could write, within the short span of time, available to me. Dear Friends, I am aware of my limitations regarding my knowledge of both these fields. The reason, why I am given this duty is mostly because I am coming from the respectable Oriental Institute of Baroda, (presently working in the capacity of its Offg. Director), established by the Great Maharaja Sayajirao Gaekwad III of Baroda and also because I am to present my paper in this section on the *Gopīnātha Miśra's Gopīnāthasaptasatī* - a rare and unpublished *Kṛṣṇakāvya*. The honour goes, therefore, to my Institute and the paper on the new topic that I am to present.

The section that we have one here is a combination of two sections (1) *Sāhitya* - Classical Sanskrit literature and (2) *Bhāṣāśāstra* - Linguistics. Though both are inter-related ones, they cover a very vast area. In fact the *Sāhitya* itself encompasses a comprehensive field, touching the Early Classical Period, Medieval period and the Modern period. The papers on Pāṇinian and other grammars, linguistic peculiarities, lexicography etc. are likely to be there in this section.

The Oriental Conferences like this one aim at giving a chance/scope to the younger researchers to present their new researches before the scholarly world and get approval and recognition from them. All-India Oriental Conference, Brihanmaharashtra Prachya Vidya Parishad, Gujarat Adhyapaka Mandala etc. work with this principle in view. After Fifth Session at Goa in 2003, we are meeting at this celebrated place, under the auspices of the Brihanmaharashtra Prachya Vidya Parishad. My task is to take review of what has been done during the last two years in this field and make some suggestions to the younger researchers for further researches.

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The main aim of the research should be to present something new by way of finding some new facts or their relations with the already existing ones by establishing new theories, focusing new light on the problems. The Research can be of three types:

- 1 The Historical Research
- 2 The Descriptive Research
- 3 The Practical/Applied Research

Our researches generally fall under the first two categories.

- 1 The Historical Research

Under this category, we can make a historical survey of a concept or a given problem.

- 2 The Descriptive Research

This can be of several types.

- 1 The Critical, cultural, textual Study of the already published work.
- 2 The Critically editing of an unpublished work for the first time
- 3 The Critically editing the already published work, having different recensions

Now, while surveying the research activities during the last two years, it is found that there have been good new publications in the form of books and articles in the Indological Journals. The Publication of Felicitation Volumes in honour those of (1) Prof. Dr. P.G. Lalye entitled *Pramodasindhu*, (2) Prof. Dr. G. U. Thite with the title -*Problems in Vedic and Sanskrit Literature*, (3) Prof. Dr. A. M. Prajapati- entitled -*Post -Independence Sanskrit Literature - A Critical Survey*, (4) Mahamahopadhyaya K.K. Shastri entitled-*Śatāyubhinandanagrantha*, (5) Prof. Dr. Vijay Pandya-*Śabdākhyaṃyoti* (6) Dr. Kanjibhai M. Patel entitled- *Gujarātana Saṃskṛtaprākṛtasāhityamā Pradāna* deserve hearty welcome. It is gladdening news that Prof. Dr. V. M. Kulkarni Felicitation volume, edited by the late Dr. S.G. Moghe and Dr. S.Y. Wakankar (Dy. Director, O.I.) is also in press. The publication of the research Journals was comparatively more regular and punctual during this period than in the earlier period. Ample material, therefore, was available to me for the survey. It must be put on record here that the regular survey of articles in periodicals world-over by Dr. U. M. Brahmachari in the *Journal of the Oriental Institute* under the title "Select Contents from the Oriental Journals" has facilitated this assignment of mine. It is also good that the *Index to the Journal of the Oriental Institute*, compiled by Dr. U. M. Brahmachari is now available in a book, which can serve as important research tool for students and researchers. A *Bibliography of Palaeography and*

Manuscriptology by Dr Sweta Prajapati enlists important books and articles on the said topic.

The Early Classical Period:

The great poets of the earlier period have still influenced the minds of our researchers, though fresh lights and further lights have been thrown upon them, still a fresh flash of light is seen to be attempted. The book *Abhijāta Saṁskṛta Sāhityācā Itihāsa* by Dr. Manjusha Gokhale, Dr. Gauri Mahulikar and Dr. Uma Vaidya is a good addition in Marathi from this point of view. *Aucitya kī dr̥ṣṭise Bhavabhūṭike Nāṭakoṁ kā Samīkṣātmaka Adhyayana* by Dr. Ajay kumar Jha is a recent book. The Publication of the *Raghupañcikā- Vallabhadeva's Commentary on the Raghuvamśam* (Vol. I *sargas* I-VI) edited by Dr. Dominic Goodall and Harunaga Isaacson, published by the French Institute of Indology, Pondichery, is really a commendable addition to the available commentaries.

Keeping such a standard of research, as an ideal before them, young researchers can make efforts in such a field by studying/ translating/ editing anew, all such unpublished commentaries of our earlier poets like Kālidāsa and others. In this respect, I may mention here that Oriental Institute of Baroda has undertaken the work of the *Jhārupaṇḍita's Commentary on the Kumārasambhavam* and the *Janārdana's Commentary on the Meghadūtam*, awaiting publications. On Kālidāsa's works, several scholars have written papers- 1. Revaprasad Dvivedi - The Text of Kalidāsa's Works in the Mss. of Harward University, USA and Welcome Trust, UK. (JOASB, 79, 2004) 2. Satyavrat - Some readings in the *Vikramorvaśīyam* (SVUOJ XLVII, 2004) 3. Sushama Kulashreshtha - Floral Decoration, Ornament and Cosmetics in *Rtusamhāra* (VJ, XVII-XVIII-2003) 4. Bhatt V.M.-Some Problems concerning A Critical Edition of the *Abhijñānaśākuntalam* (JOIB, L-1-4) 5. Moliya M.K.- *Ānākarathavartmanām Raghūṇām* (SV, 39, 1-2) 6. Thakar Hasmukh- *Meghadūtanā keṭalāka pāṭhāntarōnā Āsvāda* (SV, 38/3-4) 7. Maheta Anjana - *Meghadūtanī nadīo ane nāyikāvicāra* (SV, 38/3-4) 8. Kulkarni Malhar - *Śārādā Mss. of the Kumārasambhavam - a study* (PGLV) 9. Sharma G.A. - *Kālidāsaśāhitye advaitabhāvanā* (PGLV) 10. Dvivedi Prabhunatha- *Rājate Yajñapūtā vai kālidāsasya Bhāratī* (PGLV) 11. Unni N.P. - Mallinātha and Dakṣiṇāvartanātha (PGLV). Similarly, papers on the other celebrated earlier poets are found but in comparatively less numbers. E.g. 1. Panda R.K. - The Verse 1.33 in the *Kirātārjunīyam* of Bhāravi-A Re-appraisal (JOIB -L 1-4) 2. Roodbergen J.A.F.- *Kirātārjunīya* IX (-B)(ABORI) 3. Misra Arunaranjan - *Naiṣadhiyacarita* in the context of Environment (PGLV) 4. Mishra Abhirajendra - *Uttarabāṇakathā (Śārasvatī Suśamā, 57, 1-2)* 5. Mishra Pramodacandra - *Jayadevasāhitye Rasamādhurī* (PGLV) 5 Unni N.P. - *Madhyamavyāyoga* (VJ XVII-XVIII-2003)

6. Purohit Prafull - *Samśkr̥tanāṭakomā vāstuśāstra* (SV.38/1-2). The article 'Unexplored avenues in Classical Sanskrit Literature (JOI, 51/1-2, 2004)' of Prof. Dr. Rajendra I. Nanavati deserves mention for its thoughtful contents.

The Medieval Period:

The poets and the dramatists of the medieval period especially those after Hemacandrācārya are not much paid attention to and the works of some of them have remained without translations. The commentaries on these works have also at times found in the Mss. The book - *Jain Mahākāvya*s by Satyavrat is a recent book, deserving notice. Only four articles are noticed on these topics. 1. Bannerjee Satya Ranjan - Political and Social Thoughts in Hemacandra (JJ XXXIX /2) 2. Satyavrat - Naracandrasūri and His *Hammīramahākāvya*m (JOI, 50/1-4, 2003) 3. Pandya Shantikumar - *Praśasti* - titles ascribed to the Sanskrit poets and scholars of Gujarat (JOI, 51/3-4, 2005) 4. Kamath Shantikumar M. - Some Lost Sanskrit *Mahākāvya*s of Kerala (JSORI, 6, 2005)

The Modern Period:

The study and research on the Modern Sanskrit literature is in great prevalence. But here also emphasis is more on the pre-independence and post-independence Sanskrit poetry. The modern poets are contributing enormously to the Sanskrit literature and no doubt, some of them exhibit poetic talents like poets of the earlier period to note some names- Dr. Abhirajajendra Mishra, Dr. Radhavallabh Tripathi, Dr. Harshadev Madhav, Dr. Jaydev Jani, Acharya Digambar Mahapatra, Dr. Subhash Vedalankar, Dr. Ravindra Panda. The recent Books- *Abhinava Samśkr̥ta sāhitya : daśā evam diśā* by Manjulata Sharma, Prof. Dr. A. M. Prajapati Felicitation Volume- entitled- *Post -Independence Sanskrit Literature -A Critical Survey*, (for data regarding Post Independence Contribution of most of the states of India), the *Contribution of Rāmacandra Paṇḍita to the Sanskrit literature*, edited by M. L. Wadekar, the *Samśkr̥tamaṇḍalagānāni* by Bhat J.K and the *Ānandakāvya*m of *Ānandakavi* by S.Y. Wakankar, the *Priyamvadācarita -A Modern Prose Romance*, edited by Shri P.H. Joshi are worth noting from the point of view of the Modern Sanskrit. The *Gopīnāthasaptaśatī* of *Gopīnātha Miśra* - a modern *Kṛṣṇakāvya* in *Āryā* Metre, edited by me is under publication. Some recent articles on the Modern Sanskrit deserve mention here. (1) Radhavallabha Tripathi - *Ādhunika Samśkr̥tasāhityam* (*Sāgarikā* 38-1) (2) Abhirajajendra Mishra- *Paṇḍitarājajagannāthakāvye Rāṣṭriyā Bhāvanā* (*Sārasvatī Suśamā* 57/3-4, 2002-3) (3) Pathak Ramanlal- *Aravindanu Samśkr̥tasāhityamā pradāna* (SV, 38/3-4) (4) Panda Ravindra -Modern Sanskrit Poets on

Russia and Russian Leaders (JOI, 51/3-4, 2005) (5) Bagchi Sharmila - Truth in literature : Modern Sanskrit Poetry with special reference to *Sandhanam* (JOI, 51/1-2, 2004) (6) Brahmachari U.M.- *Kāvyaadārukāvanavilāsa* - A comparative Study (JOI, 50/1-4, 2003) (7) Wadekar M.L. and Joshi Milind - The four *Stotras* of Jagannātha kavi from Gujarat (JOI, 50/1-4, 2003) (8) Pandya B.P.- Paṇḍita Ramanānātha Śāstrī : His Life and Works (1869-1838) (JOI, 50/1-4, 2003) (9) Wadekar M.L.- More Light on the Contribution of Harikavi from Surat (JOI, 50/1-4, 2003) (10) Joshi Milind - *Jagannāthakṛta ḍākureśastotra -eka aprasiddha stotra* (SV.38/1-2) (11) Dave Kantilal R.- *Ādhunika Saṁskṛta Sahityamā Aṅgrejaprasāsti* (SV.38/1-2). (12) Wadekar M.L.-Keśava's *Lāvaṇyalaharī*-A little-known and Unpublished *Laharikāvya*-(PGLV). (13) Suresh Dattatreya Herur -*Hariścandra Reṇāpurakaramahodayānāḥ vartamānetihāsaracanā*-(PGLV). (14) Wakankar S.Y.-Contribution of Gujarat to Sanskrit Literature (PGLV). (15) Kamal Anand -Cultural Heritage in Modern Sanskrit Literature (PGLV). (16) Kulshreshtha Sushma - Satyavrat Shastri's *Śrīrāmakīrtimahākāvya*: A Socio-cultural Appraisal (PGLV). 16 Mishra Abhirajendra- *Arvācīna Saṁskṛtakavitāome jīvanadarśana* (PGLV) (17) Prajapati Sweta- Contribution of Baroda to Post- Independence Creative Sanskrit Literature (Prof. A.M. Prajapati fel. Vol.) (18) Prajapati Sweta - *Prabhāvatīpariṇaya -eka āsvādyā nāṭyakṛti* (Prof. Vijaya Pandya Fel. Vol.).

Poetics:

The poetics also forms the part of this section. The publication of some recent books may first be noted. *The Revised Edition of the Nāṭyaśāstra*, along with *Abhinavabhāratī* Commentary of Abhinavagupta, edited freshly by Dr. V.M. Kulkarni and Dr. Tapasvi Nandi Vol. III is already published and the Volume IV is in press. The books *Abhinavakāvyaālankāra* by Prof. Dr. Radhavallabh Tripathi, the *Kāvyaaprakāśīya Sudhāsāgaraṭīkāsamikṣā* by Dr. Sujana Kumar Mohanty, *Reflections on Creative Writings* by W. K. Lele, *The Vicāradīpa of Bhagavatkavi* edited by Dr. Nina Bhavanagari and the *Saṁskṛta nāṭakome Ekālāpa* by Dr. Sharmila Bagchi are new welcome additions to this field. Dr. Mansukh Moliya's book *Chandovimarśa* (in Gujarati) and *Some Aspects of Sanskrit Chandaśśāstra* by Dr. G.S. Shah deserve mention as they are on the neglected and less-known aspect of Sanskrit *chandas*. The recent articles on poetics, which are worth noting are: (1) Mccrea Laurence -Mahimabhaṭṭa's Analysis of Poetic Flaws (JAOS, 124,2004) (2) Kulkarni V.M.- Dhruvā's in *Nāṭyaśāstra* chapter 32 : Restored (JASB 79, 2004) (3) Panda Ravindra K.-The *Rasakaustubha of Veṇīdatta* (VJ XVII-XVIII-2003) (4) Moliya Mansukh - *Vṛttadoṣa -kāvyāśāstriya vicāra* (SV.39/1-2) (5) Thakore Ajit- *Saṁskṛtakāvyaśāstramā Gujarātānu pradāna* (SV.39/1-2) (6) Bagchi Sharmila

- *Alaṅkārasāra* - A Digest on *Alaṅkāra* (JOI, 50/1-4, 2003) (7) Bhavanagari Nina - *Vicāradīpa of Bhagavatkavi Bhaṭṭa* - an Unknown but Remarkable *Vādagrantha* (JOI, 50/1-4, 2003) (8) Nandi Tapasvi- *Rasasiddhānta Vyāpakaviniyoga* (SV.37/3-4) (9) Patel Aruna K. - *Ānandavardhanano Avivakṣitavācyadhvani ane Mahimabhaṭṭaṇi Ālocanā* (SV. 37/3-4) (10) Moliya Mansukh- - *Virahāṅkanā vṛttajātisamuccayanī viśiṣṭa chandolakṣaṇapaddhati* (SV. 37/3-4) (11) Bhavanagari Nina- *Bhagavadbhaṭṭakṛta nūtanatārīṭikā* (SV. 37/3-4) (12) Dvivedi Revaprasada - *kiṁ tāvat kāvyatattvam (Sārasvatī.Suṣamā 57/3-4, 2002-3)*. (13) C. Rajendran- *Tātparya and the Literary Language* (PGLV), (14) Sharma Sudarshan - *The Śabdālaṅkāras of Bhojarāja* (PGLV). (15) Tandan Kiran- - *Vāmana evaṁ Mammaṭasaṁmata kāvyaguṇoṁ ki samikṣā* (PGLV), (16) Sweta Prajapati - *Poeticians' Use of Tarka: Some Observations*, (JOI 50/1-4), (17) Yigal Bronner- - *Appaya Dīkṣita's Kuvalayānanda and the Rewriting of Sanskrit Poetics. (Wiener Zeitschrift für Kunde Südasiens, XLVIII, 2004, pp. 47-80).*

Grammar and linguistics:

This Section also is incorporating in it the Section of *Bhāṣāsāstra* or linguistics, which also is basically related to grammar. Generally the Pāṇinian System of grammar is studied and many researches are found, but the other schools of grammar, though not so prevalent as that of Pāṇini are less studied. The recent book *Pāṇini to Patañjali- A Grammatical March*, edited by Bidyut Lata Ray deserves special mention here.

The recent articles in this field are: 1. Sharma Radheshyam- *Paṇinīyasūtra 'nīpāta ekajānān'* (1.1.14) *kā samikṣātmaka adhyayana* (KUJ, XXXVII, 2003) 2. Narang Satyapal - An analysis of the *Prākṛta* of the *Bhāṣā- sama* of the *Bhaṭṭi-kāvya* (canto XIII) (VJ XVII-XVIII-2003) 3. Dash Radhamadhava - Ever useful Sanskrit Expressions in the Text of Pāṇini and Pāṇinīyas (VVRI B, 3, 2004) 4. Pandeya Janardana - *Bauddhika tāntrika vāṇmayame apabhraṁśa*, part I and II (Dhī, 36, 2003 and 38, 2004) 5. Pataskar Bhagyalata - Reconstruction of Vyādi's Theory of Word and Meaning (JOI, 51/1-2, 2004) 6. Bhatt Vasant - *Vyavasthita vibhāṣānu viśuddhasvarūpa* (SV.38/3-4) 7 Shah Nilanjana - Usages of Bhaṭṭi quoted but unacknowledged by Puruṣottama (JOI, 51/1-2, 2004) 8. Dash Radhamadhav - Comparative semantics in Pāṇini and Jumara Systems of Grammar (JOI, 50/1-4, 2003) 9. Dubey Satyaprakash - The Concept of Non-dualism of Word in *Vyākaraṇa* (JOI, 50/1-4, 2003) 10. Prasad Narayan - 1-4, 2003) 11. Tiwari D.N. - Language and Substance (In the light of *Vaiyākaraṇa's* philosophy) (JICPR XXI, 2, 2004) 12. Bhatt V.M.- *Vṛtrahā kvip pratyayāntaśabda ane pāṇini* (SV. 37/3-4) 13. Panda Ravindra K. - Some Aspects of Logical Grammar (JOI, 51/1-2, 2004), Bhatt V.M.- *Sprherīpsitaḥ (1.4.36) Evam Bhaṭṭojidīkṣitādi* (PGLV).

Friends, I may not be exhaustive in my survey and observations. But this address can at least present to you a fairly reasonable idea of what is going on around us in this field. The younger generation should concentrate more on the study/editing/ translations of works/ dramas/ commentaries etc. of the celebrated medieval and modern works and try to avoid repetition of topics. For this, they should refer to catalogues of Mss. to find out and present something new. At the end, I thank you all for patient hearing.

[Postscript:

It is noteworthy here that some new publications in the form of books have arrived from Nagpur also during this period. 1. Dr. Sharada Gadage- *Saṁskṛta Sāhityātila Subhāṣitāmṛce Cikitsātmaka Adhyayana*, 2. Dr. Prabhakar Agre - *Vidarbhanē Saṁskṛta Vāṇmayāta Ghātalelī Bhara*, 3. Dr. Pragnya Vijay Deshpande- *Śodhapravāsa*, 4. Dr. Hote Smita - *Vaidarbhīya Saṁskṛta Kavi - Dau. Da. Ni. Yerkuntavara*, 5. Dr. Sucita Dalal- *Arvācīna Saṁskṛta Vibhūtikāvya* (I thank Dr. Smita Hote for giving me this additional information.)]

[In the valedictory session, the following self-composed verse was presented by me -

नानाग्रामसमागतैर्बुधवरैः सम्यक्समाराधितं
विद्याशास्त्रसमुद्गतैर्बहुविधैः संशोधहव्यैर्दृतम् ।
भोपाले नगरेऽत्र संजयबुधैः संदीपितं स्वाश्रमे
षष्ठं सत्रमिदं महत्सुविहितं संपन्नमानन्ददम् ॥]

ABBREVIATIONS

SVUOJ — Shri Venkateshwar University Oriental Journal, Tirupati

JOIB/JOI — Journal of the Oriental Institute, Baroda

JJ — Jain Journal, Kolkata

SV — Svadhyaya, Gujarati Quarterly, Oriental Institute, Baroda

PGLV — Pramodasindhu - Dr. P.G.Lalye Felicitation Volume, Pune

ABORI — Annals of Bhandarkar Oriental Research Institute, Pune

JAOS — Journal of the American Oriental Society, New York

JASB/JOASB — Journal of Asiatic Society of Bombay, Bombay

KUJ — Kurukshetra University Research Journal, Kurukshetra

VVRI — Vishveshvaranad Vedic Research Institute, Bulletin, Hoshiarpur, Punjab

JICPR — Journal of Indian Council of Philosophical Research, Delhi

VJ — Vanijyotih, Bhuvaneshwar

JSORI — Journal of Sukrutindra Oriental Research Institute, Kochi

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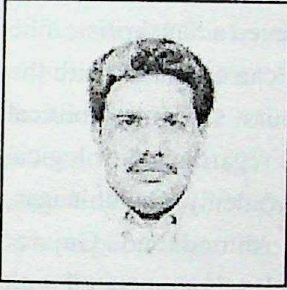
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OBITUARY

Prof. Dr. Labhshankar Mohanlal Joshi

On hearing the shocking news of the sudden, untimely and sad demise of Prof. Dr. Labhshankar Mohanlal Joshi in a car accident on the 2nd February 2006, while returning from Ahmedabad after attending a meeting of a selection committee, the entire University was plunged in deep ocean of grief and sorrow.



PROF. L.M. JOSHI
(1953-2006)

Prof. Labhshankar, also known as Lalit or even Lālā, sometimes simply as L.M. was born in Baroda on the 20th November 1953, in a traditional family of a pious Sanskrit Scholar. His father was well-versed in various fields like the *Śukla Yajurveda*, *Purāṇa* and *Vedānta* and was a devoted *Yājñika*. He was a teacher (*adhyāpaka*) in the earlier Vadodara Rajakiya Sanskrit Pathashala, now famous as the Baroda Sanskrit Mahavidyalaya.

Prof. Labhshankar had inherited these paternal traits of scholarship and modesty, honesty and morality. After his matriculation, he obtained his B.A. Degree with 69% in 1974 (Sanskrit and Hindi) with first class and M.A. degree with 66% in 1976 in Sanskrit with *Vedānta* as special *Śāstra* from the M. S. University of Baroda. He simultaneously also studied in the Baroda Sanskrit Mahavidyalaya and obtained two degrees namely *Śāstri (Dharmaśāstra)* with 68% in 1978 and *Acārya (Sāhitya)* with 70% in 1980. Thus he studied in both these streams of traditional and modern Sanskrit. He could speak fluently in Sanskrit language. His entire career was very bright. He stood First Class First in several Examinations and therefore was awarded several Prizes and the Gold Medals. He was awarded the Ph. D. degree in 1984 for his thesis on -The *Lalitāsahasranāmastotra*- a Study in the light of the Commentary of Bhāskaraṛāya - which was prepared under the guidance of a veteran scholar M. M. Arunoday N. Jani. He was also awarded the UGC Fellowship for four years during 1976 to 1980. His thesis was later on published in a book form with title, "*Lalitāsahasranāma*- a comprehensive study of One Thousand names of Lalitātripurāsundarī" from D.K. Printworld, Delhi. During his college life, he also took active part in Sanskrit Debate Competitions (for which also he had obtained Medal from Kalidasa Academy, Ujjain), Sanskrit Drama presentation, Garaba Programmes etc.

When his Ph.D. fellowship was on the verge of completion, he was selected as a *Prādhyaṇika* for *Sāhityaśāstra* in the Baroda Sanskrit Mahavidyalaya in 1981. In 1986, he joined the Department of Sanskrit, Pali and Prakrit, Faculty of Arts as a Lecturer and was gradually promoted to Reader and Professor under the career advancement scheme. He was also guide for Ph.D. and two students have obtained Ph.D. Degree, while some were working under him. He was also Co-ordinator, Jain Academy from 2001 and Member of the Syndicate for two terms. He delivered lectures on *Yoga, Tantra, Jyotiṣa, Vāstu* in several seminars, conferences, workshops, refresher courses at various Institutes like the Diamond Jubilee Institute in Baroda and many Universities in Gujarat, Several States in India and even in numerous Foreign countries. He has proved by his own example that even a Sanskritist, if he makes use of his knowledge for solving practical problems of people, can earn a lot with the repeatedly sponsored foreign visits. His colleagues, friends, neighbours, students, political leaders and several persons from India and abroad sought guidance regarding astrological matters daily from him. He was also an active member of the Sanskrit Academy, Gandhinagar, Gujarat University and College Sanskrit Teachers' Association, Ahmedabad, Gujarat Astrological Society, Sanskrit Vidvat Sabha, Vadodara etc. He was closely associated with several activities of the Oriental Institute and co-operated in organizing programmes, seminars and conferences. He himself was a great organizer and successfully arranged many functions, seminars, lectures etc. He was an ardent devotee of Goddess Lalitā and a leader with quite pure, blemish-less moral character. He was having a very pleasing personality, always very cheerful, speaking very soft words so as never to hurt feelings of others even by speech. With him, we have lost a bosom friend- a *Suhrd-* and a Sanskritist, who was conversant with so many different fields of day to day practical utility.

May God bless him with *sadgati* and bestow upon his family members the courage to bear the irretrievable loss.

Oriental Institute,
The M.S. University of Baroda,
Vadodara

M.L. Wadekar

REVIEWS

Ahimsā, Anekānta and Jainism : Edited by Tara Sethia : Lala Sundarlal Jain Research Series Vol. XXI; Published by Motilal Banarasidass Publishers Pvt. Ltd., Delhi. First Edition 2004. Pages 16+247; Price : Rs. 195/-

The book under review contains 12 scholarly essays from among the contributions at the International Conference "Celebrating Mahāvīra : The Lessons of *Ahimsā* and *Anekānta* For Contemporary Life," held at the California State Polytechnic University, Pomona (U.S.A.) on January 19-20, 2002. It is divided into three groups : (1) *Ahimsā* in Jainism and its Significance Today; (2) *Anekāntavāda* in Jainism and in Contemporary Context; and (3) Jainism in History Text-books and in Art and Epigraphy. These groups contain 4, 6 and 2 essays respectively. The first essay of group 3 entitled 'Jainism and Mahāvīra in Indian History Text-books' is written by the editor herself.

We find here piercing and prescriptive approaches to grappling, according to Jaina tradition, with current geo-politics, particularly in the wake of the terrorist attack on Sept. 11, 2001 on the World Trade Organisation etc. in U.S.A.

Ahimsā is the backbone of the progress of the civilised world. Though common to many religious and philosophical traditions, the extent of explication of the principle of *Ahimsā* and the depth of its understanding are unique in Jainism. *Anekānta* is very much relevant to judging the validity of a substance even in the present day context. Both these have an increasing universal relevance as well as great practical significance. Of course, *Anekānta* should not be confused with relativism!

The essays in this volume make us aware of the gap between these principles and their practice and underscore the need for appropriate representation of Jainism and teachings of Mahāvīra in the History Text-books.

These contributions provide a lasting impetus for the study of Mahāvīra's teachings and also serve as a catalyst for understanding the power of both these principles in his teachings as path-ways to enduring peace.

At the close of the volume, a useful glossary is furnished (pp. 217-220) followed by a Bibliography (pp. 221-231), Notes on contributors (pp. 233-238), an Appendix giving names of Institutional and Individual Sponsors, Speakers and Panel chairs (pp. 237-238) and an Index (pp. 241-247) which add to the importance of the volume.

The image on the cover of the book taken from Shravana Belgola is quite significant in as much as it implies that the quiescence of the Tirthankara is staggering and is truly sublime.

We heartily welcome the book which is an important addition to the literature of life-support that can make a difference

'Varenyam', 69 Manceesha, J.P. Road,
Vadodara 390 020.

Jayant P. Thaker



***Taraṅgavatī of Pādalīptācārya* : Hindī Translation of an ancient abridgement :**
Translated by Dr. Pritam Singhvi : Publisher and Distributor as above; 1999; pp. 10 + 126; Size 21 x 14 cms; Price Rs. 85/-

Pādalīptācārya, a well-renowned *Jaina* pontiff, is believed to have composed in Prakrit the *Taraṅgavatīkahā*, which has been missing since long. Its ancient abridgement is entitled *Taraṅgalolā*. This abridgement has been translated in Gujarātī by Dr. H.C. Bhayani. Dr. Pritam Singhvi has translated this abridgement with the help of this standard Gujarātī Translation.

It is a nice Romance narrating, like the *Kādambarī*, tales of previous birth and re-birth. Pādalīptācārya's great Romance has preserved its unusually high literary merits even in the abridgement !

In the book under review over and above the usual table of contents of one page the detailed scheme of contents is furnishd in 2½ pages, which gives a clear idea of the scheme of narration of the very interesting Romance story of the very first sight. The Romance was narrated with the single motive of giving instructions so that the listeners '*durita*' may vanish

and their devotion to the Tīrthaṅkaras may become more and more firm.

The Hindī Translation is so nicely presented with sub-headings and sub-sub-headings that we get a very clear idea of the original Prakrit Romance. The book gives us an idea about the ancient fashion of writing romances. We congratulate the Translator and the publisher for the same.

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Jayant P. Thaker



Jaina-Darśana Me Śraddhā (Samyag-Darśana), Matijñāna Aur Kevalajñāna Kī Vibhāvanā (in Hindī) by Nagin J. Shah, translated from Gujarātī by Dr. Sanatkumar Rangatiya : Published as No. 8 of Saṃskṛta-Saṃskṛti Grathamālā by Dr. Jagriti Dilip Sheth, B-14, Deva-darshan Flat, Nehrunagar Cross-roads, Ambavadi, Ahmedabad - 380 015; September 2000; pages 8 + 72; Size 21.5 x 14 cms., Price : Rs. 50/-; can be had of (1) M/s Sarasvati Pustak Bhandar, 112 Hathikhana, Ratanpole, Amadavad - 380 001 and (2) M/s. Parshva Publications, Nisha Pole, Jhaverivad, Amadavad - 380 001.

Though small, it is a very nice book on a very important theme. It comprises three Lectures delivered in Gujarātī by author on January 19-20-21, 2000 in the 'Sheth Popatlal Hemachand Adhyātma Vyākhyānamālā' at Sheth Bholabhai Jeshingbhai Institute of Learning and Research, Amadavad. The topics of the Lectures were respectively (1) *Śraddhā (Samyag-darśana)* (2) *Matijñāna* and (3) *Kevalajñāna* in Jain Philosophy.

The author has pointed out how much knowledge of other Indian doctrines is necessary for getting a clear idea of these three important factors of Jainism. A very nice comparative study is presented in an unbiased manner. Enough evidence has been furnished for each and every conclusion drawn during the course of the lectures. As such the book bears authenticity. Fresh interpretations presented by the author have become quite convincing. Three important observations may be mentioned here :

(1) *Matijñāna* has already been found in the Vedic and Buddhist doctrines in the form of

Manana, the third of the four steps of spiritual advancement.

- (2) *Avadhijñāna*, *Manahparyāyajñāna* and *Kevalajñāna* are extra-sensory perceptions and as much they do not fall under Jain Logic but belong in reality to Parapsychology.
- (3) *Kevalajñāna* is not omniscience but it is "pure knowledge".

Copious references as also the General Index furnished at the end undoubtedly enhance the importance and usefulness of this excellent book which is sure to attract both scholars and curious students as an interesting and inspiring small but great work. The Translation also is quite lucid. The author and publisher deserve our congratulations for the same.

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The Laṅkāvatāra Sūtra, A Mahāyāna Text - by D.T. Suzuki; Pub : Motilal Banarsidass Publishers Private Limited, Delhi - 110 007, First Indian Edition : Delhi, 1999, Original Edition Published : London, 1932; pp.ii + 300; Price Rs. 295/-

This fortieth volume of 'Buddhist Tradition Series' is really a landmark in this endeavour to preserve and propagate Buddhist thought, as it is the first of its kind.

The editor Alex Wayman admits that the importance of such a work related to *Mahāyāna* Buddhism cannot be minimised simply because some scholars like himself are of a different opinion regarding the translation of certain terms. Suzuki himself says that he was delayed in his work due to various interpretations of the original text. It is based on the Sanskrit Text of 1923 which was edited by Bunyu Nanjo. The main theme of *Mahāyāna* Buddhism is that the world is like a mirage, and the mind pours out its impression of externals, and that one must stop this out-pouring in order to attain liberation - is well explored by the author.

The extensive chapterisation has covered the entire scope of *Mahāyāna*, and also the

associated topics of *Yogācāra* School. Moreover, the author also tells how to study the scripture and compare it with popular Zen Buddhism.

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Yogini G. Nighoskar



***The Vimalakīrti Sūtra : From the Chinese Version* by Kumārajīva, Translated by Burton Watson; Pub. : Motilal Banarasidass Publishers Private Limited, Delhi - 110 007, First Indian Edition, : Delhi - 1999; pp. xi+168; Price Rs.295/-**

A rare feat has been achieved by BURTON WATSON by translating this popular scripture of Buddhist traditional from Chinese Version.

The author has dealt with ease with the so-called four noble truths which Buddhologists customarily accept as famous formula. However, the value of *Vimalakīrtisūtra* lies in its challenging the text which utilizes all the drama, wit, humour and persuasiveness of language, to describe the main features of Buddhism.

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***The Buddhist Pilgrimage* by Duncan Forbes; Pub. : Motilal Banarsidass Publishers Private Ltd., Delhi-110 007, First Edition : Delhi, 1999; pp. xv + 251; Price: Rs. 295/-**

This book may serve the purpose of a text-book, as it has taken an authentic well-documented and articulated account of the main travel sites of the historical Buddha from his birth to his demise, mainly in the area of Bihar. Forbes has illustrated his route with

diagrams and has interesting anecdotes related to Buddha's life particularly in the places where he had been. Thus, he has combined facts with his travel account.

The eight places of traditional pilgrimage like Buddha's birth, his Enlightenment, Demise and other significant events are such where according to the author, some research is yet awaited.

This being a personal journey of the author, is highly commendable for curious research scholars.

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Manusmṛti with Sanskrit text, English Translation, Introduction & Explanatory Notes, Ed. by Ravindra Kumar Panda; Paramamitra Prakashan, Delhi, 1990, Rs. 175.; pp. ix + 182.

Though translations of the text of the *Manusmṛti* are available, there was a need to have an edition, specially serving the needs of the students. The present edition of the text contains only *adhyāyas* II and III which are generally prescribed to students of colleges as text. This small book contains Introduction, dealing with all the different aspects of the text, the Sanskrit text of the two *adhyāyas* along with verse to verse English translation and explanatory notes on some words of the text. At the end, an Index to the verses of the two *adhyāyas* is given.

The book is really useful to students and general readers. The editor / translator has taken great pain in making it as perfect as possible. However, the mistakes in proof-reading, improper diacritical marks, faulty Sanskrit text, no uniformity in bold and normal English words - all such inaccuracies have marred the value of the book. The editor / translator and the publisher should be more careful and accurate in the book, which is to be used by the students, almost as a textbook. The translation also at times needs proper revision. There is also transposition in presenting translation on verses-II.225 and II.226.

With proper corrections and careful revision, the book can serve as a textbook to the college students. However, the editor / the translator and the publisher should take utmost

care and try for perfection in such books, in future.

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M.L. Wadekar



***Saralaśaṃskṛtasambhāṣakam* (Part I and II) : by Acharya Digambar Mahapatra;**
Pragyaprakash, Katak - 12000; pp. 1-170; Price : Rs. 100/-.

From time to time, many Sanskrit scholars have tried to do their best to propagate 'Sanskrit speaking' in the masses. In this process, many 'Sanskrit conversation' books are available for the people who are interested to learn Sanskrit speaking, *Saralaśaṃskṛtasambhāṣakam* by Ācārya Digambar Mahapatra - (the book under review) is one of them.

The book is divided into two parts. First part covers 30 topics of day to day conversation. Part two covers 23 topics, selected to literary conversation (total 53 topics).

In the first part, the author has well imagined the situations where one needs to talk with other person. Interesting ones are the meeting with a *sādhumahātmā* (p. 34 and 83), meeting with a *kalākāra* (p. 37), a grandson talking to his grandmother (p. 42).

In second part, the topics for conversation vary from Sanskrit scriptures to social and moral education. Some of them are informative (topics 37-41) about Indian philosophy.

To make Sanskrit language easy to speak, the author has sometimes translated Hindi colloquy in Sanskrit. Even the words from other languages are accepted (often *Śukriyā* used for *dhanyavāda*). Effect of *Oriyā* language is quite distinct (confusion of *Va* and *Ba* everywhere). Barring the typographical mistakes, the effort of the author Ācārya Digambar Mahapatra to popularize Sanskrit speaking among the masses is praiseworthy.

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Sharmila Bagchi



ACKNOWLEDGEMENTS

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2. *Bharṭṛhari's Vākyaṇḍiṇi Kāṇḍa I* : Author and Pubd. by Dr. J. Ouseparampil, Director, Indian Institute of Indology, Plot No. 96, S.No. 34/2, Vidyānagar, Pune - 411 032, pp. 274, 2005, Price : Rs. 400=00.
3. *Ūrdhvamūlam : A Path to Self-Realisation* : by Vijaykumar Malkalpatte, Pubd. by M/s. Chetana (P.) Ltd., 34 K. Dubash Marg, Kala Ghoda, Mumbai - 400 001, pp. ix + 335, Price : Rs. 250=00.
4. *Bhoga Kārikā of Sadyojyoti with the Commentary of Aghora Śiva* : by W.A. Borody, Pubd. by M/s. Motilal Banarsidass, 41 U.A., Bungalow Road, Jawahar Nagar, Delhi - 110 007, pp. xii + 174, Price : Rs. 395=00.
5. *Vedic Mathematics : Teacher Manual* : 1) Elementary Level, 2) Intermediate Level, 3) Advanced Level, by Kenneth R. Williams, Pub. As above, pp. x + 167, Price : Rs. 225=00 (Part-1), pp. xii + 201, Price : Rs. 250=00 (Part-2) and pp. xii + 261, Price : Rs. 295=00 (Part-3).

खेलति यतो यतोऽसौ तरङ्ग इव यामुनः कृष्णः ।

दृष्टिस्ततस्ततोऽस्या नीलोत्पलपल्लवालीव ॥३५२॥

¹आगच्छसि नन्दगृहानसकृन्मन्थानमानेतुम् ।

येन भ्रमिता भवती मन्थानं भवति तं विद्मः ॥३५३॥

कृष्णे तिष्ठति गोष्ठे न गृहान्निर्गन्तुमप्युचितम् ।

स्वैरगतिस्तत्र वनं गतवति चपले ²सतीनां नः ॥३५४॥

नवपरिणीताश्लेषो नवनीतास्वादनं च चौर्येण ।

पन्था नवः प्रणीतो नवदुर्णीतेन गोकुले हरिणा ॥३५५॥

गोप्या भवननिविष्टो नन्दसुतश्चोर इति बद्धः ।

निभृतं बाहुलताभ्यां चुम्बति वदनं प्रसीद मुञ्चेति ॥३५६॥

उत्थापयितुमशक्तस्तर्णकमादाय बाहुभ्याम् ।

हासयति कं न करतलतोलितगोवर्धनः कृष्णः ॥३५७॥

श्रवणैर्वेणुक्वाणं हरिरूपं दृग्भिरास्वाद्य ।

वदनैस्तृणमिव गावोऽवजज्ञिरे विष्टपत्रितयम्³ ॥३५८॥

लोचनयोः कुचयोरपि मध्ये तव मेचको लग्नः ।

अनयोरयं स्वभावस्तवोत्तमाङ्गे यथा बालाः ॥३५९॥

अवसि कुचौ यौवनजौ जगता स्फुटमुच्यता⁴ ययोर्दृश्या ।

फलमा⁵ददेऽहमनयोर्गोपि तवोक्त्या प्रदाय करम् ॥३६०॥

गोपिपयोधरकुम्भ मम तापश⁶माय देहि चण्डरुचेः ।

नोचेद्ब्रह्मसि च कुटुकं रसनां ते त्रोटयाम्येव ॥३६१॥

अभितो निभालयन्ती बल्लवि⁷ किं विह्लवालसे⁸ ।

यदयं कदम्बकुञ्जे कूजती पवनाहतो वेणुः ॥३६२॥

यमुनानिकुञ्जतीर्थे हरिभिक्षुर्वेणुमान्वसत्येकः ।
 करपात्रेण जिघृक्षति गोपीभ्यो भ्रामरी¹भिक्षाम् ॥३६३॥
 कुञ्जे हरिर्न दृष्टः सखि²बहुवेले मयान्विष्टः ।
 बीजय विटप³च्छन्नं श्रमतः स्विन्नं शरीरं मे ॥३६४॥
⁴भाग्येन हारवासुकिपरिवृतकुचमन्देरणं संक्षोभ्य ।
 हरिहृदयाब्धिं बल्लवि विबुधीभूयाधरा⁵मृतं पिबसि ॥३६५॥
 निःसर निमेषनेत्रे प्रसरत⁶याभ्यामपसर⁷ब्रीडे ।
 परिसर भुवमभिसरतः कृष्णस्य विलोकनेऽवसरः ॥३६६॥
 हरिणाश्रितस्य शयितुं को वा दुग्धोदधेर्महिमा ।
 कृतगोपवेष एष स्तनं गवां यन्मुहुः पिबति ॥३६७॥
 सूचयति क्षीररसे क्षीरधिशायी⁸ गवां स्तनं प्रपिबन् ।
 श्रीपतिरपि गोपीरति⁹शयितां स्त्रीरसस्यापि ॥३६८॥
 चारयति हरिर्धेनू¹⁰स्तत्सङ्गं बल्लवी विचारयति ।
 आचारयति गुरुजनो व्यभिचारयति स्मरस्तां तु¹¹ ॥३६९॥
 चिनुते पुष्पं गोपी निश्चिनुते तत्र हरिसङ्गम् ।
 हियमप¹²चिनुतेऽहरहः परि¹³चिनुते तेनापि निजभुवनम् ॥३७०॥
 गोवर्धनगिरिशृङ्गे विहरति पीताम्बरः कृष्णः ।
 तुङ्गे स्तन इव निहितो रतिपतितृप्तोरसा रसया ॥३७१॥
 तव कुचपर्वतमध्ये परं धूमेन नीलचोलेन ।
 तापादपि कृष्ण¹⁴दृशोर्मदनज्वलनोऽनुमीयते गोपी ॥३७२॥
 वेणुबिसविवद्धं¹⁵ ब्रजवनिताबाहुवल्लीभिः ।
 विरचितबल्लवेषं विलसति वृन्दावने ब्रह्म ॥३७३॥

1B भ्रामरी 2A om. बहु. 3A छिन्नं 4B भाग्यति 5A om. [अ]धरा- 6A माभ्याम् 7B ब्रीना 8A शीयी 9A इति
 10A हरिधेनुं सत् 11A स्मरः स्नातुम् 12A अपि 13A पटि 14A तृप्तोर् 15B विराविविवद्धं

मृद्भक्षणेन वेदी दावानलपाननो दहनः ।
 नवनीतादनमाहुतिरिह कृष्णे यज्ञपुरुषोऽस्ति ॥३७४॥
 पीतपटहेमलेखा स्फुटनिष्कषे¹ कषति कृष्णदेहेऽत्र ।
 मदनवणिज्जनविपणौ गोपीनां प्रेमहेमानि ॥३७५॥
 अवधी विधाय² वदनं जघनं च³ तनुस्थले गोप्याः ।
 रोमालिदण्डघातैर्भ्रमयति हरिनेत्रकन्दुकं कामः ॥३७६॥
 विरहविषं तव नष्टं कृष्णभुजङ्गेन कालियं दमता ।
 अधरे सखि दष्टाया⁴ विषस्य विषमौषधं भवति ॥३७७॥
 पश्यति कृष्णे प्रसरति गगने⁵ राजीव राजीव ।
 विहसति रदयुते त्वं हृदये हंसीव हंसीव ॥३७८॥
 पश्यति सरोजराजी प्रसरति परितः सुधारसो वदति ।
 हसति कुमुदिनी कृष्णे रमते हंसीव गोपिका⁶ तत्र ॥३७९॥
 पीतपटक्लृप्ततप्तं बर्हापीडेन विलसदुपवर्हम् ।
 गोप्यामुपधृतवंशं कृष्णरतं जयति वञ्चितश्रीकम् ॥३८०॥
 श्वसनोत्थानजनितनिजयोगोत्कर्षोद्भवाग्निदग्धतनुः ।
⁷बहुवारं सखि वेणुः कृष्णकरे प्राप केलवासम्⁸ ॥३८१॥
 प्रेम्णः प्रवर्तनीगतिर्निवर्तनी वर्तनी गोप्याः ।
 कृष्णेऽभि⁹मुखायाते¹⁰ ववृते निर्वर्तनीरेका¹¹ ॥३८२॥
 वेत्रं वेणुं मुञ्चन्ननुवध्नन्त्योः¹² पुनः पुनः कलहम् ।
 स्पृशति कुचौ बल्लव्योः¹³ क्रुधा निषेधच्छलेन हरिः ॥३८३॥
 कुचकलशेऽपि सकामं हरिणा करपल्लवे निहिते ।
 क्रुध्यन्त्या अपि गोप्या महोत्सवो¹⁴ व्यरचि कङ्कणक्वाणैः ॥३८४॥

1B निकषे 2A यदनं 3B -चतुस्थले 4A विषयस्य 5A राजीव 6A तव 7A बहुवारं सुरिव 8A केलवास 9A सुखायाते
 10A ववृते 11B निर्वर्तनीरुचैरेका 12B अनुवध्नन्त्यो 13A क्रुद्धा 14B महोत्सवं

विभ्रति गिरिं सशृङ्गं वेत्रं वेणुं च वनमालाम् ।
 विश्वंभरे भवत्याः कम्पो मोहाय गोपिकेक्षणतः ॥३८५॥
 नीलाम्बरस्य सविधे सोऽमृतधाराधरः कृष्णः ।
 येन विराजति मिलिता प्रियसखि धन्या बलाकापि ॥३८६॥
 मुक्ता यतो विमुक्ता गुञ्जाः कृष्णेन कण्ठ^१ आमुक्ताः ।
 मुक्तास्ततो न मुक्ता गुञ्जा मुक्ता वयं विद्मः ॥३८७॥
 गुञ्जामाला विलसति गुणसक्ता कृष्णरक्ता च ।
 उरसि जडापि हरेः सखि न चेतना तादृशी किं स्यात् ॥३८८॥
 अपि नीलकण्ठ चन्द्रकशेखर गोचारणे दक्ष ।
 अवलोकनेन कामं दहसि मुरारे रतिं विना किमिति ॥३८९॥
 सा सुषमा मुखचन्द्रे नन्दकिशोरस्य शश्वदपि दृश्या ।
 वैरीशम्बरवैरी यदि न मनो मे विमोहयति ॥३९०॥
 वनभुवि गोपीसुरते पीतपटे तल्पिते हरिणा ।
 अमरीभिर्भूगोप्योः स्तुतं विगीतं स्वनाकयोः पृष्ठम् ॥३९१॥
 कृष्णेन पांसुलायां भुवि शयने द्वे रतौ निहिते ।
 तदनुगृहीता गोपी न पांसुला किन्तु पीतपटी ॥३९२॥
 वनमालामच्छिन्नमिच्छति वपुषः पिधायि^२का^३ गोपी ।
 उपकण्ठे हरिमिलने रतिरभसात्सा पुनश्छिन्नम् ॥३९३॥
 अनुमत्यालिभवत्या निशि हरिणाङ्गे धृता यामे ।
 अचला छाया जनितो जनैः कलङ्कोऽप्यलङ्कारः ॥३९४॥
 लोमावलिकालिन्द्यां गोप्यालीनं सुरतनृत्येन^४ ।
 नाभीहृदे गभीरे दमयति किल कामकालियं कृष्णः ॥३९५॥

नन्दसुत त्यज लौल्यं यामि वलिं ते क्षणं भवाभिमुखः ।
 भवदनवेक्षणतप्ते नयने निर्वापपिप्यामि ॥३९६॥
 विजने वर्त्मनि रजनेरारम्भेऽहं विभेमि जिहेमि ।
 अपसर कृष्ण विदूरं चञ्चल मुञ्चाञ्चलं¹ सफलम् ॥३९७॥
 गोगणवेणुक्वणतस्तरणिं गोरेणुररुणमुर्णोति ।
 प्रायेण वेणुपाणिः सरणिं तूर्णं ब्रजस्य समुपैति ॥३९८॥
 सुकृतं ब्रजवासिदृशां गोपैर्लब्धं फलं हरिं दृष्ट्वा ।
 शतयज्ञः स्वर्गपतिः सहस्रनेत्रो मुधामदः शक्रः ॥३९९॥
 वेत्रवर्ती वेणुमती सखि वनमालां² रम्याम् ।
 तनुमतिभुवन³विरक्ता योगाभ्यासाय सांप्रतं श्रयसि ॥४००॥
 व्याजेन⁴ विप्रचकृपे यद्यपि कृष्णो वनेषु गोपालैः ।
 गोपीनामभ्यर्णे कर्णे जपं वेणुनिक्वाणः ॥४०१॥
 क्षीरनिधौ गोपगृहे प्रविश्य कृष्णो⁵ न केनचिद्दृष्टः ।
 शयने नन्दो⁶त्सङ्गे गोपवधूटीं⁷ रमां चक्रे ॥४०२॥
 अन्यस्यां सखि तिष्ठ⁸त्यन्यस्यां जायतेऽत्यल्पः ।
 हन्त्यसुरानपि कपटैः कृष्णप्रेमापि कृष्ण इव ॥४०३॥
 अङ्गीकृतनिजपक्षं वयमलमेनं⁹ प्रसाधयितुम् ।
 श्रुतिरेखा द्विजमुखाः शिखिनो नृत्यन्ति कृष्णमिति वीक्ष्य ॥४०४॥
 विमदं करोति गरुडं मदयति नयनानि गोपीनाम् ।
 प्रमदयति¹⁰ सखिवयस्यान्मौलौ कृष्णस्य बर्हिणो बर्हम् ॥४०५॥
 चन्द्रकिचन्द्र¹¹करचिते मुकुटकुटीरे मुकुन्दस्य ।
 मनसिजमुनिर्निलीनो विनैव बाणैर्जगज्जयति ॥४०६॥

1A आदलं 2A वनमाभुवं 3B भवन 4B व्याजेस न 5B कृष्णे 6B नन्तो 7B वधूटिं 8A om. तिष्ठ 9B प्रासाधयितुं
 10B प्रमदयित 11B रितचेन्

उत्तेजयितुं वाणान्कुसुममयान्पञ्चबाणवीरस्य ।
 शाण¹ इव चित्रचन्द्रकिचन्द्रकमुकुटश्चकास्ति कृष्णस्य² ॥४०७॥
 हरनयनदहन³दग्धो युक्तं मारोऽप्यनङ्गोऽभूत् ।
 शिवनयनकीलशमनो मूर्तो मदनो हरिरपूर्वः ॥४०८॥
 घनमेचकरुचिबालककुटिलस्निग्धप्रसाधितस्यालि⁴ ।
 केशस्यात्मन उचिता वकारिणा केश येन भिदा ॥४०९॥
 गोरजसा कचतमसा सुमनःसत्येन⁵ नन्दसुतमूर्ध्नि ।
 एकीभूय प्रकृतिर्जयति जगन्मोहिनी विदिता ॥४१०॥
 कृष्णोऽवलम्बमानो गोरजसा धूसरो बालः ।
 उरसा धृतं पितृभ्यां शिरसा तेनापि मोहनो मनसा ॥४११॥
 सुभग यशोदानन्दन चन्दनतिलकं⁶ विभाति तव भाले ।
 गोपीद्वगलिनिपेयं शृङ्गारतरोः प्रसूनमिव ॥४१२॥
 जयति कुसुमैकचापं नन्दकुमारो मनोजमपि ।
 भ्रूवल्लीमयचाप⁷द्वयं दधन्मोहनं मनसाम् ॥४१३॥
 भ्रूयुगल⁸च्छलतः किल विधिना बालालयः क्लृप्ताः ।
 नन्दजनयननलिनयोरञ्जनराजीव रक्षार्थम् ॥४१४॥
 निवसन्त्यपि कासारे दहन्ति देहानि नीहारे ।
 हरिनयनपुण्डरीकप्रभां लभन्ते न पद्मानि ॥४१५॥
 आकर्षणेऽङ्कुशाभा निवासकुटिकेव गोपिकामनसाम् ।
 मोहनमणिरिव नासा नन्दकिशोरस्य भात्युच्चैः ॥४१६॥
 किं चित्रं हरिवदनं चन्द्रादधिकं यदत्र दृष्टवती ।
 जननी जगन्ति लोकैर्वसुधाच्छायैष दृश्यते चन्दे ॥४१७॥

शोभासुधासमुद्रं मधुराधर¹विद्रुमं वदनम् ।
 उचितं न मुञ्चतः सखि कुण्डलमकरौ मुकुन्दस्य ॥४१८॥
 एकं मकरं केतुं विधाय कामो जिगाय भुवनानि ।
²तज्जित्वा तज्जनकं मकरद्वय³कुण्डलो जयति कृष्णः ॥४१९॥
 वन्दे नन्दकुलेन्दोर्भुजङ्गभोगप्रदौ⁴ बाहू ।
 उचितं ययोर्विधात्रा त्रिजगत्या भार⁵आधायि ॥४२०॥
 दधिदुग्धोदधिदितिसुतगोपीकुचकमलकाननोन्मथयत्⁶ ।
 करकमल⁷युगलमीडे कृष्णस्य तदीयसारमुद्धर्तुम् ॥४२१॥
 यत्र न केवलमेका मुक्तालक्ष्मीर्वसति नित्यम् ।
 मुक्तानामपि माला तद्वन्दे कैशवं वक्षः ॥४२२॥
 कृष्णस्योदरमध्ये लोमाली दृश्यते विराजन्ती ।
 निःसृत्य नाभिकुहरात्पीतानलधूमलेखेव ॥४२३॥
 नारद ऊचे रुचिरं स्वर्गाद्वलि सप्त किं ततोऽप्यधिकम् ।
 न मनोहरमुदरं ते बलित्रयं कृष्ण यत्रास्ते ॥४२४॥
 गजमुद्धरता माधव⁸लब्धं भवतो भयं तस्मात् ।
 ऊर्वोः शुण्डाशोभा चरणे गतिमन्दिमा मन्ये ॥४२५॥
 पृथगर्पिणः⁹ पदौ प्राक्फणिगोगणगोपिकौधानीम्¹⁰ ।
 कृष्ण¹¹ शिरः पृष्ठोरसि दुष्टस्याज्ञस्य कामिनोऽर्पय मे ॥४२६॥
 मृद्वङ्गुलिदलमरुणं चरणं श्रीसन्न पद्ममिति वेद्मि ।
 आविर्भवति हरे तव पङ्कमये चेत्सरसि मे हृदये ॥४२७॥
 चरणनखा मणयस्ते ध्वान्तं यद्धृन्मन्दिरस्य मे घ्नन्तु ।
 मोहं मतियामिन्या यदि वा शुभ्रांशवः कृष्ण ॥४२८॥

1A विविद्रुमं 2B तं 3B कुण्डल हरति 4B प्रभौ 5B आधायी 6B उन्मथयन् 7B युगलम् 8A om. लब्धं भव
 9B पृथगर्पिणः पदौ 10B गोपिकौधानाम् 11B कृष्णः

कृष्णकलानिधिकृपया विकसति गोपी कुमुद्वती कोटिः ।

म्लायति कापि न राधारजनी सौभाग्यदौर्लभ्यात्¹ ॥४२९॥

अनवधि मम करावराम्बुधि² मज्जत नु रागता चिरायुरिव ।

क्रोधे न्यधायि³ गोपी हरिणा बटशायिनैकेन ॥४३०॥

⁴अद्वारं निःसर्तुं स्मरारप्रेमशृङ्खलापिहितम् ।

गोपीगोविन्दाभ्यामध्युषितं कु□ामन्दिरं वन्दे ॥४३१॥

अग्रे ते हन्त कथं करणीया का कथा कृष्ण ।

इतरेतरं न ⁵सङ्गस्तत्ते कृत्यं रदच्छदे येन ॥४३२॥

निरोष्ठययाभिसारिका शिरोमणिरसि बल्लवि बल्लवेन्द्रकृते ।

लोकालोकमहार्यं विलङ्घ्य परतो यतो यतो⁶ यासि ॥४३३॥

हेमन्ते⁷ दिवसोऽल्पो वृद्धा⁸ रात्रिस्तथा मिथुनमेतत् ।

सखि हरिसङ्गे हास्यं कृष्णवियोगे परं शोच्यम्⁹ ॥४३४॥

¹⁰कलमानां फलपाके कलमानां हेतुरपि दाहे ।

एकः ¹¹सखि हेमन्तो युतवियुतानां तथा हरिणा¹² ॥४३५॥

सखि ताप्येहमनेन प्रसभं ¹³यद्वैमनेन पवनेन ।

¹⁴धृतिशमनेन प्रकृतं हरिसङ्गमनेन तद्धिमदनेन ॥४३६॥

हेमन्ते सखि सविता कुरुते मित्राह्वयेन यत्कार्यम् ।

ब्रजमागमयति शीघ्रं नन्दकुमारं वनाद्ब्रजन्नस्तम् ॥४३७॥

यत्रोदितेऽपि सवितरि तिमिरे ¹⁵सङ्गच्छते हरिर्हिमजे ।

¹⁶तं वन्दे सखि शिरसा सर्वर्तूनां शिरः शिशिरम् ॥४३८॥

हरिदर्शनदग्धस्य स्मरस्य शरणं हरेः शिशिरः ।

गोपीजनस्य न¹⁷ तु तव दर्शनदग्धस्य भवदन्यः ॥४३९॥

1B दौर्बल्यात् 2B राकाम्बुधि 3A कौधान्यधायि 4B मद्वारं 5A संगतस्ते कृत्यं 6A om. या 7A हेमन्तो 8B वृद्धो 9A शोच्य 10B कलमानां 11B सखिरपि 12B हरिणाम् 13A वद्वैमनेन 14B om. (hapl.) this line 15B संगते 16B सर्व-
ऋतूनां 17B तनु

पश्य पुरस्कृतसुरभिर्वनावगाहान्निवृत्तजनसार्थः ।
 धृतकुन्दकुसुममालः शिशिर इवायाति गोपालः ॥४४०॥
 वसनच्छन्नभवनजनशयनसमासन्नकृतरतसक्ता ।
 गोपीशयन¹निशीथे² मदनज्वलनप्रतापनिर्वसना ॥४४१॥
 कृष्ण वसन्त उपेतः पुरःसरः पञ्चबाणस्य ।
 संप्रति रसालमुकुलैरनन्तबाणो वियोगिनीहृदि यः ॥४४२॥
 हरिमिलनार्थं गो³गुरुवचनानां कुहूरनध्यायः ।
 इति परितः परपुष्टो मदनादिष्टो द्विजो मधौ ब्रूते ॥४४३॥
 कति कति कृष्ण कुसुमिताः सन्ति वसन्तेन ⁴वासन्त्यः ।
 सैका धन्या धत्ते सह सहकारेण या कुसुमम् ॥४४४॥
 पुष्पितपलाशवन्या सखीव कौसुम्भवसनाभूत् ।
 गोप्या हरिरिह गत इति दवदहनमयीव नास्तीति ॥४४५॥
 तापयसि विप्रकृष्टो दृष्टो वृष्टिं सुधीमयीं तनुषे ।
 कृष्ण ग्रीष्मो वर्षा ऋतू उभौ नस्तदायत्तौ ॥४४६॥
 वृन्दावने मुकुन्दः संघटयन् पाटलाः सुरभीः ।
 सखिजीवन⁵रतिहेतुस्तप इव मूर्तिं दधन्मयालोकि⁶ ॥४४७॥
 अनुदिवसं मधुसूदन तपन्ति विकसन्ति सायाहे ।
 भवति वनादागतवति बल्लवमहिलाश्च मल्लिका ग्रीष्मे ॥४४८॥
 छायापि ते चरणयोरुपेत्य किल याचते गोपी ।
 मध्याह्ने विश कु⁷ तपति हरिस्तदुपरि प्रचण्डरुचिः ॥४४९॥
 चपलां लघ्वीं रजनीं स्वबधूं सर्वप्रियां जानन् ।
 कृष्ण तपत्यति⁸वृद्धो दिवसो न रतिक्षमो ग्रीष्मे ॥४५०॥

भवतो भयतो राधा गोवर्धनकन्दरे¹ प्रविष्टाहम् ।
 श्यामलघनविद्युद्धृत कथमत्रापि त्वमायातः ॥४५१॥
 घनतमसि सङ्गमयते क्षणेन केकाभिराहूय ।
 अद्भुतगोपीः² प्रावृण्मानवतीः कृष्णमपि गोपीः ॥४५२॥
³वार्ही भुजङ्गदमनो राधे वृन्दावने रौति ।
 अट झटिति नटन दृष्ट्यै पुरतः कादम्बिनी प्राप्ता ॥४५३॥
 अमृतमयी ध्रुवमुभयी गोपी प्रीतिः पुनः प्रावृट् ।
 जलदश्याममयीर्या दिवानिशं⁴ दर्शयन्त्याशाः ॥४५४॥
 राधे चिरं⁵ न पश्यति गुरुलोकप्रणतिमपदिश्य ।
 कादम्बिनीं विनीतस्तव विरहे पुण्डरीकाक्षः ॥४५५॥
⁶वर्षासु स्वपिति हरिनयने ⁷शीतोष्ण⁸रश्मिः ⁹शीतांशुः ।
 घनपक्ष्मप्रच्छन्नौ तत एव निमीलितौ भवतः ॥४५६॥
 गगने शाद्वलयन्तीं रविहयरोचींषि दर्शयन्तीं च ।
 हरितो यथार्थयन्तीं पश्य घनान्ते ¹⁰हरेंऽशुकश्रेणीम्¹¹ ॥४५७॥
 संफुल्लकाशकुमुदैरिति हसति शरत्समुत्परितः ।
 घनकुसुमसमयमुज्जङ्गगोपीगोविन्दरासोऽद्य ॥४५८॥
 लङ्घितघनोपरोधाः प्रसन्नगौर्यः स्फुटसुमनसः ।
 अरिरंसयन्मुरारिं शरद्रजन्यश्च गोप्यश्च ॥४५९॥
 रन्तुं मनसि मुकुन्दे सांप्रतमुदितो मनोभवः पूर्णः ।
 उज्ज्वलयन्गोपीनां हृदयानि दिशं तथा प्राचीम् ॥४६०॥
 पुरतो हरिवदनेन्दो¹²रुद्यन् शशी ममज्ज लज्जाब्धौ ।
 प्रागेव स्वयममुना गुरुगृहिणीगामिना पीते ॥४६१॥

1A कन्धरे 2B गोपी 3A वार्ही 4B दर्शयन्त्याशाः 5A चिरं (ditto). 6B वर्षा 7B तस्यो 8B रश्मि 9A शीतांशु
 B शीतांशु 10A om. हरे 11B श्रेणी 12A वदनन्दो

हरिमुखमण्डलवर्तिनि सहसा स्मितचक्रवर्तिनि प्रकटे ।
 सेवितुमिव सामन्ताः समन्ततश्चन्द्रिकाः प्रसृताः ॥४६२॥
 इच्छति रन्तुं कृष्णे कलाः प्रससुः^१ कलानिधेः पुलिने ।
 गोपीकृष्णविहारे वसुधां सुधयेव सिञ्चन्त्यः ॥४६३॥
 रन्तुं कृष्णानुमतादधुनापि निरुच्यतेऽनुमतिः ।
 पूर्णो मनोरथोऽस्यां गोपीनां पूर्णिमा तस्मात् ॥४६४॥
 चन्द्रस्तताप गोपीः सापट्यात्किं स्वसुर्लक्ष्म्याः ।
 तापादधिके^२ कृष्णे ता अनुरक्ता^३ विवेद जलजो न ॥४६५॥
 नयनामृतममृतांशौ करनिकरं सर्वतः किरति ।
 हरिवदनेन्दु^४ व्यकिरच्छ्रवणामृतवेणु^५ निक्वाणम् ॥४६६॥
 यत्पीत्वा धुतशिरसः ^६सुरा विनिन्दन्ति पीतचरम् ।
 तद्वेणुध्वनिमिषतः प्रसवत्यमृतं मुकुन्दवदनेन्दोः ॥४६७॥
 कलकूजितैर्मुरलिके किं मोहं नस्त्वमाचरसि ।
 जीव पिबाधररसमपि हरेः परं दर्शनं वितर ॥४६८॥
 हरिणा पाणिगृहीता कथं न मुरली ^७मदं वहतु ।
 अधररसं सखि यस्या उच्छिष्टं पिबति गोपिकावर्गः ॥४६९॥
 दूरादपि हरिवेणोः कलक्वणः शुश्रुवे याभिः ।
 गुरुजनहृतिसहस्रं ^८ताभिर्निकटेऽपि नैव गोपीभिः ॥४७०॥
 गोप्याः श्रुतीः पिधातुं गोपोऽवहितः स्वयं स्थितः प्रथमम् ।
 हरिवेणुकलश्रवणात्कोऽहं केयं क्व वेति न हि जज्ञौ ॥४७१॥
 या या वेणुध्वनिना विवशत्वं प्रापिता गोपी ।
 सा सा कृष्णसमीपं चकृपेऽनङ्गेन लीलया तन्वी ॥४७२॥

गोपीनां वनयाने समुत्सुकत्वं त्रयस्तेनुः ।
 निशमितवंशकलानां खगाङ्कहरिणाङ्कमीनाङ्काः ॥४७३॥
 नयनैरेव हरिण्यः प्रथमं प्रथिता हि बल्लवरमण्यः ।
 श्रुतवति हरिवेणुरवे श्रुत्या मत्या च गत्यासन् ॥४७४॥
 महति हरेर्वेणुरवे प्राप्ते गोपीजनैर्युवभिः ।
 अभ्युत्थितैरवाप्ता उत्क्रान्ता असव आसीनैः ॥४७५॥
 स्मरभावे कृष्णरतावुदितेन सताग्रहेण गोपीनाम् ।
 गतिरोधको निरस्तस्तद्भर्तृणां ग्रहः क्रूरः ॥४७६॥
 विस्मरयति विस्मायः¹ स्तनंधयं बल्लवी²र्न परम् ।
 स्तनते³ऽप्येनममोच्याद्धरिवेणुरवो विमोचयति ॥४७७॥
 यत्र वसति वनमाली वनमाली नयतु मां तद्धि ।
 जीवयति यः सरसि कः सरसिक इतरोऽस्ति जीवनादर्थः ॥४७८॥
 मातरि पितरि भ्रातरि परिणेतारि मुक्तहार्दानाम् ।
 कृष्णाभिसार⁴सारात्संसारोऽसार एव गोपीनाम् ॥४७९॥
 व्यस्मारि सैव लज्जा⁵सहजं या भूषणं स्त्रीणाम् ।
 हरिमभिसर्तुं गोप्या गणना⁶ का कृत्रिमाणां तु ॥४८०॥
 कुङ्कुमलिप्तैककुचा वेणुरवात्सू⁷चितो हरौ रागः ।
 हृदये तेन विरागः स्वजनेष्वभिसारसंभ्रमे गोपी⁸ ॥४८१॥
 यावकरसं विहायार⁹तचरणैव गोपि किं चलिता ।
 अच्युतरसेन नियतं रा¹⁰तबहिरन्तरङ्गासि ॥४८२॥
 कृष्णाभिसारमेषा सखिषु समाख्यानमुखरेति ।
 गोप्या मुक्ता रसना मौनं भेजेऽधरावरणात् ॥४८३॥

मधुमथनमभिसरन्ती शृण्वन्ती वेणुनिक्व¹णं गोपी ।
 अतुलासि गोपयन्ती गतिमुज्झन्ती तुलाकोटिम् ॥४८४॥
 वारणशतमपि पुरतः कृतपरैर्नाध्यजीगणद्रोपी ।
 एकं हरिं सरागा स्मरसमरार्थं पुरस्कृत्य ॥४८५॥
 क्वणति मुरारेर्वेणु²गुरवो न गृहाद् ददति निःसरणम् ।
 इह निःसरणं शरणं निःशरणानामसूनां मे ॥४८६॥
 नन्दतनयवदनेन्दोर्विलोकनानन्दलिप्सूनाम् ।
 बन्धाय बन्धुवर्गं तृणाय मन्ये चतुर्वर्गम् ॥४८७॥
 ये ये चक्रुः शब्दं गुरवो गतिरोधका ये च ।
 हरिमभिसर्तुं गोपी निनिन्द तांस्तानलंकृति³विशेषान् ॥४८८॥
 परिवेषं कुर्वाणादवीकरतो जनाच्च भीतेव ।
 हरिमभिससार गोपी भोजनम⁴पहाय वेणुरवे ॥४८९॥
 निभृतं हरिमभिसर्तुं वंशरवेऽभूदनङ्गमयी⁵ ।
 निजभावगोपनपरा व्रजयोषिद्रोपिका किं च ॥४९०॥
 ध्मात्वाश्वासैर्गोप्यो ज्वलयितुमनलं ⁶न यावदलम् ।
 हरिवदनपवनपूरितवेणुस्तावत्स्मराग्निमदीदिपत् ॥४९१॥
 आरोप्य कृष्णवर्त्मनि पयोऽपि गोप्या न तापितं तावत् ।
 वेणुध्वनिना सा स्मरतप्तचरी कृष्णवर्त्मनि न्यस्ता ॥४९२॥
 एकस्या दुर्गायाः प्रागेवाराधनस्य फलमेतत् ।
 हरिमभिसर्तुं गोप्या दुर्गानन्तापि सुगमा यत् ॥४९३॥
 काञ्चीगुणः कयाचित् कण्ठे निहितो ब्रजस्त्रिया मोहात् ।
 वेणुरवे तामुपहरि नेतुं मदनेन पाश इव ॥४९४॥

वेणुध्वनितः कृष्णे स्निग्धानां मदनमुग्धानाम् ।
 अपि ¹विपरीतं रतमिव भूषणमाभीरयोपितां शुशुभे ॥४९५॥
 हरिमभियान्त्याः गोप्याः पेतुः कुसुमानि केशेभ्यः ।
 रभसा दिवार्चयन्त्यः पश्चादतिलङ्घितां वसुधाम् ॥४९६॥
 कृष्णाभिसारसमये मेने गोपीभिरगतगता ।
 उर्वी पृथ्वी क्षितिरिति रभसा सुधावनी धात्री ॥४९७॥
 अयि मकराङ्के लग्ने रणति च मधुरस्वरेण हरिवेणौ ।
 चलितासि गोपि मा भ्रम न त्वां रोद्धुं क्षमः कोऽपि ॥४९८॥
 अनुजनि परेण पुष्टं मधुरालापं वनप्रियं कृष्णम् ।
 सखि विद्धि रक्तनेत्रं प्रकटं द्रष्टुं द्विजं यामि ॥४९९॥
 चिरवैरिणापि न² कृतं मदनेन तदापि गोपीनाम् ।
 हीभिर्धर्मधृतीनां यत्किल हरिवेणुना क्षणात्क्षपणम् ॥५००॥
 श्वासोत्कम्पकुचाग्रे किं धावसि वेणुरवमुग्धे ।
 अनिभालितसमविषमा शिखण्डमुकुटं पुरः पश्य ॥५०१॥
 सर्वासां गोपीनां नन्दकुमारे दृशः पेतुः ।
 उड्डीयेव दिनान्ते चकोर³निलयास्तमालतरौ ॥५०२॥
 हरिमुखसुपुमासिन्धुर्निरवधिराभीरसुभ्रुवा निभृतम् ।
 नयनेनैव निपीतो जलधिश्चलुकेन कुम्भजेनेव ॥५०३॥
 हरिवचनेन बभासे बल्लववाली बलीरतोत्कलिका ।
 मुकुलितरसालवन्या कोकिलकलकूजितेनेव ॥५०४॥
 शोभनमागमनं वो बल्लववाला अहं मन्ये ।
 अतिशोभनमस्मत्तो भवतीनामभिमतं यदा भवति ॥५०५॥

कुमुदाम्बुजबन्धुभ्यां नयनाभ्यां गोपिकाः समं ¹पश्यन् ।
 कृष्णो मुदा विकसिताः कुमुद्वतीः पद्मिनीश्चक्रे ॥५०६॥
 हरिपरितो गोपीभिर्वि²रहितवलये विचित्रवेषाभिः ॥
 मिलिताग्रसुरधनु³र्द्वयमध्यगताम्भोदशो भा⁴भूत् ॥५०७॥
 हृदयं हर्तुं कुशलः कुशलं गोप्यो यदा गतास्तदिह ।
 गोकुलमकुशलमुज्झितमनुमन्ये किमिति युष्माभिः ॥५०८॥
⁵घनजघनभारकातरकृश⁶तरमध्यानि ⁷शादवीमध्ये ।
 द्रुतगतिरद्भुतहेतु⁸र्भवदीयाभीरभीरवो भवति ॥५०९॥
 गुरुभिर्जघनोरसिजैर्मन्दैर्गमनैरसद्भिरिव मध्येः ।
⁹मदुपगमे कृतविघ्नैः कथमिव गोप्यः समागता ब्रूत ॥५१०॥
 यस्य भयाद् द्रवतीभिः स्वजनं रजनौ विहाय भवनं च ।
 अत्रागमितं ब्रूताभयदं देहं वजं व्रजत ॥५११॥
 देशं कालं लोकं विलन्ध्य विषमं समागता गोप्यः ।
 आद्यन्तमध्यविषमे¹¹ वर्गे प्रथमे हरे किं त्वाम् ॥५१२॥
 धैर्यार्गलं विसर्ज्य व्रीडकपाटं समुद्धाटय ।
 पीतपटमुच्चकपटं त्रोटितकुलशृङ्खला इता गोप्यः ॥५१३॥
 व्रजदर्शनं विहाय त्वद्दर्शनलिप्सवः कृष्ण ।
 त्वद्भदनाद्ब्रजशब्दश्रवणे गोप्यः श्रुतीर्विनिन्दन्ति¹¹ ॥५१४॥
 वर्णादार्थादधरं माधव तव बन्धुजीवकं मन्ये ।
 कथय कथमस्य सङ्गात्कूजन्वेणु¹²र्निहन्त्यस्मात् ॥५१५॥
 भवदीरितवेणुकलो भवनादस्मादमूमूचत्स्वजनात् ।
 कृष्ण मनोभवभयतो भवानिदानीं विमोचयतु ॥५१६॥

1B पश्यत् 2B विहिते 3B धनुद्वय 4A भाभूत् 5A ह्यन 6A कृश्य 7B शारवी 8A हेतु 9B मधूपगमे 10A विषप्रमे
 11A विनिन्दति 12B वेणुं

दावानलपानपटोस्तवाधरस्याधरो गोप्याः ।
 अन्तेवासी भवतु स्मराग्निपानेषु कृष्णगुरोः ॥५१७॥
 गोवर्धनधर भवतः करकमलस्पर्शमात्रेण ।
 दुर्बहकुचगिरिभारो ब्रजवनिनानां सुखावहो भवतु ॥५१८॥
 तव लवणिमरसपानादधिकं ¹तृष्णादिताः कृष्ण ।
 अधररसं किल मधुरं बल्लववनिताः पिपासन्ति ॥५१९॥
 केशवभवतोऽपाङ्गादनङ्गमुदितं ब्रजाङ्गनाङ्गेषु ।
 अङ्गारमुद्गिरन्तं निजाङ्गसङ्गामृतैः शमय ॥५२०॥
 भासा कुसुमप्रासो हासस्तव चन्द्रहासोऽयम् ।
 त्रासयति ब्रजवनिता मदनभटोल्लासितः कृष्ण ॥५२१॥
 गोपीशरदागमने खेलन्तो नयनख□ानास्तासाम् ।
 कृष्णायोदयसमयं मदनमुनेः सूचयाञ्चक्रुः ॥५२२॥
 अभ्रेण भ्राजन्ती नीलनिचोलेन विद्युता वपुषा ।
 रसितेन भूषणानां दृष्टा कृष्णेन गोपिकाप्रावृट् ॥५२३॥
²हरितवटी ³हरिहृदयं हरति परीता ब्रजाबलया ।
 रुचिनिचयेन स्फुरता कनकरसेनेव काचघटी ॥५२४॥
 पीताम्बरेण दृष्टा काचित्पीताम्बरा गोपी ।
 आत्मानं पश्यन्तीं स्नेहेनात्मानमात्मेव ॥५२५॥
 आयातापि दिनान्ते जिगमिषुरिव लज्जया रजन्यादौ ।
 संध्येव कापि गोपी हरिणा रक्ताम्बरा ददृशे ॥५२६॥
 उत्फुल्लनयननलिना प्रसन्नवदनेन्दुरम्बरे विशदा ।
 कापि सकाशे देशे शरदिव ददृशे मुकुन्ददृशोः ॥५२७॥

आश्लिष्य ब्रजसुन्दरि नन्दकिशोरेण ¹गोपिके मुदिता ।
 बहुशो निवृत्य यान्ती नवमिव तं सा ²परिष्वजते ॥५२८॥
 भवनाद्वनमायाता वनमालिनमङ्गनागणानुगतम् ।
 गोपी विलोक्य ³विपिनादेकार्थयते तमे⁴कमेकान्ते ॥५२९॥
 श्लिष्यति कृष्णे गोप्या मानित आनन्द आगतः सुमहान् ।
 रोम्णामभ्युत्थानैः ⁵स्वेदार्घ्यैश्चानुकम्पितैरङ्गैः ॥५३०॥
 ओमिति यासामादौ छन्दोभिर⁶भिप्रभा ⁷सुराङ्गीना(णा)म् ।
 कृष्णया गोऽर्थ इष्टो गोप्यास्ता विश्रुताः श्रुतयः ॥५३१॥
 आलिङ्गति मयि गोपी न विवेद किमद्भुतं तत्र ।
 आलिङ्गति गोविदे ⁸मग्नानन्दाम्बुधावगाधे हि ॥५३२॥
⁹अदृढयद् गोपीनामात्मनि रागं विरागमन्यत्र ।
 चुम्बन्तीनां सांप्रतमुपनिषदां धाम हरिवदनम् ॥५३३॥
 नन्दकुमारमुखाम्बुजचुम्बनसम्बद्धभाग्येषु ।
 स्वगृहं विहाय लक्ष्मीरुवास ¹⁰गोपीकपोलेषु ॥५३४॥
 विरहो¹¹त्तापनिवृत्तिर्निवृत्तिरङ्गे परस्परं परमा ।
 उचितं राधाच्युतयोः श्लेषो ह्यर्थद्वयं जातम् ॥५३५॥
 मन्दरगिरिपरिवर्तः क्षीरनिधौ न श्रियं तथा ¹²व्यथयत् ।
 वक्षसि यथा मुरारेर्गोपीकुचपर्वताघातः ॥५३६॥
 हरिमिलने गोपीनां खण्डनमधरैर्निपीड¹³नं च कुचैः ।
 लेभेऽखिलाङ्गसुखदे प्रबलो निधिरेव सर्वत्र ॥५३७॥
 गोपीनां सौभाग्यं विलोक्य कृष्णाद् विमानतां प्राप्य ।
 सुरकामिन्याः ख्याता अधुनापि विमानगामिन्यः ॥५३८॥

1B गोपिकेत्युदिता 2A परिष्वजते 3A विदिताद् 4A om. कमे. 5A स्वेदार्घ्यैर् 6B इति 7A सुराङ्गीनां 8A मग्री 9A
 अदृढयन् 10A लक्ष्मी 11A विरहो माप 12A व्यथयन् 13A om. ड

आस्वाद्य हरेरधरं दासीचक्रवर्जप्रमदाः ।

रससौभाग्यसुखास्या सुधासुधापीसुधान्नगृहान् ॥५३९॥

¹अगणितगोपीलोचनमधुकरपरिपीतमकरन्दे ।

राधा²सरसीमग्रे वहति दशौ पुण्डरीकाक्षः ॥५४०॥

स्तनयोस्तापं हर्तुं करपल्लव एव कृष्णस्य ।

हृदि निहितो गोपीभिः स्मरशरकुसुमप्रहारपरिहारी ॥५४१॥

रूपं सुदर्शनं ते वदनं पद्मं च नन्दको हासः ।

यासि³ न करे हरेः किं त्वं किल कौमोदकी गोपी ॥५४२॥

स्पर्शेषु ⁴हेतु सुन्दरि सिद्धगुणाख्यातमङ्गं ते⁵ ।

आशु तदर्पय मह्यं बल्लवि यदि लब्धवर्णासि ॥५४३॥

कृष्णो हि मोहनोऽभूद्विहाय शालीन⁶मोहनं रूपम् ।

नियतं सुधा तदधरः सुरास्तु तप्ता न लोलुपा गोप्यः ॥५४४॥

अभितो विकीर्णगुञ्जो राजति कु⁷नुरागेण ।

राधामाधवयोरिव वपुरापूर्वाभृतो ⁷वहता ॥५४५॥

पीयूषपानमर्पितममरेभ्यो मोहनीरूपे ।

तत्कोटिगुणितमाप्तं हरिणा राधाधरं पिबता ॥५४६॥

वामेनैकां श्लिष्यन्स्पृशन्कुचेऽन्यां परेण हस्तेन ।

चुम्बन्नितरामुरसा जग्रे गोप्या हरिः पृष्ठे ॥५४७॥

दृष्ट्वा स्पृष्ट्वा श्लिष्ट्वा चुम्बित्वा पीडयित्वा च ।

गोपी कृष्णमतृप्ता शिथिलाङ्गी तत्तनौ लिल्ये ॥५४८॥

रमया राधालुब्धप्रोषितकृष्णोर्ष्यास्य शयनसखौ ।

कृशयापि कृतावकृशौ शेषः श्वासैरुदधिरस्रैः ॥५४९॥

क्षीरनीधौ लक्ष्मीरप्यप्सरसोऽपि स्थिताः सत्यम् ।
 हरिहृदये राधापि ब्रजबन्धोऽन्यास्तथा न्यवसन् ॥५५०॥
 वृषभानुनन्दन शनैर्नन्दकिशोरि क्षणं क्षमस्वेति ।
 सस्मितराधामाधवरतिर्न दृष्टापि लज्जया जयति ॥५५१॥
 स्निग्धतमे हरिहृदये पश्यति सर्वापि गोपिकात्मानम् ।
 मायां विनापि हरिणा प्रतिक्षणं तोषिता सपत्नीषु ॥५५२॥
 स्निग्धतमे ¹निजहृदये प्रतिक्षणं ²नन्दनन्दनः स्फुरितः ।
 अन्तर्बहिरपि मेने निजनिकटे सर्वगोपीभिः ॥५५३॥
 वनमालावक्षोजौ परस्पररोरःस्थलस्फुरितौ ।
 रतिविनिमये न्यधत्तां राधाहरिभावनासिद्धिम् ॥५५४॥
 बहुभिरपि गोपदारैः कथमपि कठिनैश्च दामभिर्बद्धम् ।
 अतिकोमलभुजलतिकायुगेन राधा बबन्ध हरिम् ॥५५५॥
 कृष्णो जिगाय जगदप्येकेन सुदर्शनेन चक्रेण ।
 दुर्लभदर्शनगोपीकुचचक्रमनेकमग्रहीत्स्म³रजित् ॥५५६॥
 अन्तर्हितोऽप्यनन्तर्हितो हरिर्गोपिकाजनैर्मेने ।
 प्रेमाधिव्यात्प्रत्युत मिलितोऽप्यन्तर्हितो नियतम् ॥५५७॥
 बद्धो न बाहुपाशे रुद्धो ⁴नयनेन पक्ष्माभ्याम् ।
⁵बुद्धो न मया कपटी राधालुब्धो गतः कृष्णः ॥५५८॥
 वचनविहीनाः पशवो लोचनहीनास्तथा तरवः ।
 जडता सरितां सरसां कः प्रष्टव्यो हरेर्गतिं विपिने ॥५५९॥
 वहसि⁶ हृदय हरि⁷रूपं कपटिन् किं नयनयोर्दर्शयसि ।
 आभ्यामेव कृतघ्न ⁸प्रकाशितं ते तदिति विद्धि ॥५६०॥

सलिलश्यामलदेहः कुवलयनयनस्तरङ्गतरलाङ्गः ।
 हृद इव कपटगभीरो ¹दृष्टः कालिन्दि किं कृष्णः ॥५६१॥
 सखि तुलसि कृष्णमर्पय तत्कष्टं हि तेन चेद्विद्धि ।
 अभिपत्य कृष्णवर्त्मनि वयमपि ²तुलसी भविष्यामः ॥५६२॥
 पश्यति नमति स्तौति स्पृशति दृशोः ³पक्ष्मसु स्तनयोः ।
 लिम्पति चिरमधिशेते गोपी कृष्णस्य चरणरेणून् ॥५६३॥
 मदनानलदाहसहौ विरहविषं सन्ततं दधतौ ।
 हरिचरणरेणुभूत्या लिसौ गोपीस्तनौ ⁴शिवौ जातौ ॥५६४॥
 कृष्णमन्या गोपी तद्विरहे ⁵मानिनी मत्वा ।
 प्रणमति राधां पश्यत भाग्यं सर्वत्र सर्वदा फलति ॥५६५॥
 अन्तर्हितेऽपि कृष्णे निरीक्ष्य राधां समाश्रस्ताः ।
 सापट्येऽपि हि गोप्यो राधाविरहासहे सुचिरम् ॥५६६॥
 पूर्वामुरसि वसन्तीमुपेक्ष्य कृष्णं समागतं ददृशुः ।
 ब्रजवनिताः ⁶सर्वाङ्गैः काञ्चिदपूर्वां श्रियं दधतम् ॥५६७॥
 कृष्णे रासविलोले गोपीजनचुम्बितकपोले ।
 स्मर एव निश्चितो नः स्वराडकरणः सकलशक्तिः ॥५६८॥
 जातोऽपि नाभिपद्मादनिशं श्रुतिपाठपूतेऽपि ।
 चतुराननो न लेभे वदने गोप्याप चुम्बनं हरिणा ॥५६९॥
 पल्लवतल्ये शयितं मुरारिमुरसि स्तनाभ्यां या ।
 निष्पीडयति ब्रीडा ⁷तामब्रीडा निपीडयति ॥५७०॥
 सोद्वेगनागवल्लीदलशकलानन्दसुतवदनात् ।
 प्राप्य स्वस्था गोपी सोद्वेगानाप्य पश्यन्तु ॥५७१॥

असकृद्वदनश्चासैर्हर्तुमशक्तं दृशिपरागम् ।
 कोपच्छलेन राधा ददर्श कृष्णं स्मिते गण्डे ॥५७२॥
 अन्योन्यबद्धसकलव्रजदामनिबद्धमच्युतं पूर्वम् ।
 इतरेतरकरनिकरं रासे गोप्योऽप्ययोजयन् बद्धम् ॥५७३॥
 अवमतलज्जामदना पितृप्रसूपासनं हित्वा ।
 नृत्यन्ती ब्रजवामा हरिणा दृष्टा बभूव शिवमूर्तिः ॥५७४॥
 ततकौमुदी कदम्बे ननृतुर्गोप्यो विलोकिता हरिणा ।
 मन्दरमथितक्षीरधिलहरीषु चला इवाप्सरसः ॥५७५॥
 गोपीनां मुखचन्द्रैः परिवृत आरान्मुकुन्दमुखचन्द्रः ।
 स्मरसैनिकैरिवासौ तद्विजिगीषुस्तदाज्ञप्तैः ॥५७६॥
 पाणितलेन प्रोज्झति गोप्याः कृष्णः कपोलयोः स्वेदम् ।
 न निवर्तते तदुभयं प्रतियुवतीनां तथा खेदः ॥५७७॥
 निशि निशि न दृश्यसे त्वं प्रातः प्रकटा¹ भवसि नित्यम् ।
 मिहिर्यु²तिरिव लीना तिष्ठन्ती³ कृष्णवर्त्मनि प्रायः ॥५७८॥
 निशि तिष्ठति वनमध्ये कृष्णेन दिने विहाय सा सङ्गम् ।
 भास्वत आलयमायात्येषा गोपीजनस्य मण्डलिका ॥५७९॥
 योगं हरेरवाप्ता गोपी जागर्ति सर्वनिशाम् ।
 जाग्रत्सु जनेषु निशां मनुते स्वपती न पश्यन्ती ॥५८०॥
 नन्दसुते रागिण्या निशि वनवासस्तवानुचितः ।⁵
 तदितरसर्वविरागिणि भवने वासोऽहि गोपिके तद्वत् ॥५८१॥
 विरहे विपद्यमानो दोषोऽसद्भिर्गुणः सद्भिः ।
 गोपीजनेन कृष्णः स च तत्पतिभिः प्रतीतः स्म ॥५८२॥

कति कति कार्तिकरात्रय आरादारात्रिकी¹कृता²हरिणा ।

तस्याः कार्तिकरात्रे रासक्रीडाकृतार्थायाः ॥५८३॥

रिपुणापि केशिना मे कृत उपकारो भयाद्यस्य ।

प्रणतावपि मानिन्यो बल्लववाला गले लग्नाः ॥५८४॥

केशिप्राणानहरद्वदननिविष्टो यदेकभुजः ।

³हृदये प्रविश्य तिष्ठन्किमद्भुतं कृष्ण यत्तपसि ॥५८५॥

हतवानसि वृषरूपं प्रकटमरिष्टं हरे जगताम् ।

नन्दकुमार करुणया संप्रत्यवृषं जहि स्वभक्तानाम् ॥५८६॥

आनय दामोदरमिति कंसादिष्टस्य दानपतेः ।

न मुदो वक्तुं शक्याः किमुत मुकुन्दं विलोकयितुः ॥५८७॥

नयने भवतं सफले अद्य मदीये व्रजं गत्वा ।

अनुभूयामृतवृष्टिं मुकुन्दमुखदर्शनादेव ॥५८८॥

धावत धावत बाहाः क्षपयाध्वानं क्षणं क्षोणे ।

⁴पक्षौ देहि विधातस्त्वरते चेतो हरिं द्रष्टुम् ॥५८९॥

व्रजता व्रजाय वर्त्मनि सततं स्फुरतः श्वफल्कपुत्रेण ।

सूचयतो हरिदर्शनमक्ष्णोर्दाक्षिण्यमनुमेने ॥५९०॥

व्रजतः कृष्ण दिदृक्षोः समर्थयन्तो मनोरथं रथिनः ।

बर्हिमुखा अपि मृगा अक्रूरस्य प्रदक्षिणं चेरुः ॥५९१॥

कृष्णाधिष्ठितगोष्ठे तरवः ⁵संतानका मुदानुमताः ।

⁶गोपा आप्यामृतभुजः प्रदानपतिना नगौकसो मुनयः ॥५९२॥

⁷दानपतिर्वैकुण्ठं वैकुण्ठाधिष्ठितं ⁸व्रजं मेने ।

⁹अध्यासीनां पश्यँल्लक्ष्मीं पद्मं पयोधिमुत्क्रम्य ॥५९३॥

हरिचरणचिह्नचारोर्धरणोः किल धूलयो धन्याः ।

जगतामुपरि तदुपरि प्रलुठन्नक्रूर धन्योऽसि ॥५९४॥

कृष्णावलोकनसुखं सकलैर्ब्रजवासिभिर्मुहुर्लब्धम् ।

एकेन दानपतिना गृहीतमागत्य तद्ब्रजे निखिलम् ॥५९५॥

नक्षत्रक्षयकारिणि सीतान¹पहारिणि ²कृतमङ्ग ।

राम इति नाम सार्थं बलविश्वमनोरमे भवति ॥५९६॥

भूयोभिर्नन्दाद्यैरुपचारैरर्चितोऽपि दानपतिः ।

हरिदर्शनं महार्घं मधुपर्कं स्वागतं मेने ॥५९७॥

अपूपुरद्रोविन्दो दानपतेर्बहुमनोरथविशेषान् ।

तेषु च मधुपुरगमनं साधारणमेव सर्वेषाम् ॥५९८॥

कृष्णे ब्रजाधियासति गोपः ³परिनन्द उपनन्दः ।

चलितः परमानन्दो हृदि निःस्पन्दोऽपि गोपीनाम् ॥५९९॥

नन्दं वदति यशोदा प्राणपते यासि यदि मथुराम् ।

प्राणानपि नय कामं न तु मे प्राणाधिकं कृष्णम् ॥६००॥

मुहुरालिङ्गत चुम्बत कृष्णं गोप्यो यथा रुचिरमध्वम् ।

कृष्णं नेतुं मधुपुरमायातो गान्दिनीतनयः ॥६०१॥

द्रष्टव्यः कोऽनुक्षणमभिसर्तव्यश्च को ⁴गुरुन्विलङ्घ्यापि ।

सोढव्यः कस्य कृते जनापवादो ⁵हरौ गते मथुराम् ॥६०२॥

अनिमिपलोचनयुग्मा पश्यति गोपी ⁶मुकुन्दमुखपद्मम् ।

निजजीविते निराशा सोर्ध्वश्वासा समागतेऽक्रूरे ॥६०३॥

प्रातः प्रवत्स्यति ⁷हरिर्गिरमिति गोपी समाकर्ण्य ।

चपला पतिता भूमौ चपलता पतितेति हा सखी मेने ॥६०४॥

अथ मधुवनं यियासति नन्दसुते प्रातरेव साकूरे ।

गोपीनां नयनाव्जैरकालवृष्टिः समारब्धा ॥६०५॥

वचनहरो ¹भोजपतेः सौभाग्यहरो ब्रजस्य चाकूरः ।

प्राणहरो गोपीनां सर्वस्वहरो यशोदायाः ॥६०६॥

²अयि नन्दगान्दिन्या विहाय लज्जां वदामि शृणु वचनम् ।

मामपि नय मधुनगरीं न गरीयसि याचनं मोघम् ॥६०७॥

कति कति कदा कदा वा हरिणा रुद्धो न नः पन्थाः ।

मथुरामधियियासोस्तस्याध्वानं ³वयं न किं रुध्मः ॥६०८॥

गच्छ हरे यदि गच्छसि मोक्तव्या मुञ्च नः किन्तु ।

अगुणा अपि स्मरिष्यसि दोषाख्यानप्रसङ्गेषु ॥६०९॥

न्यस्तवति हन्त वेणुं कृष्णे मथुरामभियियासौ ।

गोप्योऽभवन्निराशाः स्वपरित्यागं विनिश्चीय ॥६१०॥

प्राणास्त्वयि निक्षिप्ता गच्छतु कुत्रापि देहोऽयम् ।

मत्प्राणरक्षणार्थं स्वप्राणा राधिके रक्ष्याः ॥६११॥

सखि गच्छामीत्युक्ते कृष्णेन विश्चेतनां विलोक्यालीम् ।

ऊचे ⁴कृष्णं गोपी ⁵वाग्वज्रो ब्रह्मणस्त्वमसि कस्मात् ॥६१२॥

यामीति वदति कृष्णे मेने दावानलं वहति ।

ऋतमेव गोपवाला ज्वालाजाले यतो मग्ना ॥६१३॥

यामीति वदति कृष्णे गच्छेत्युक्तिर्बहिर्गोप्याः ।

⁶प्रश्नोत्तरमित्यन्तर्जीवितमनसोरभूत्प्रतिश्रुदिव ॥६१४॥

रथमारोहति कृष्णे बत गोपीनां निराशानाम् ।

आशाः शून्या आसन् स्थातुं गन्तुं च कांदिशीकानाम् ॥६१५॥

¹अश्रुनदी कुचशैलोल्लोचनपाशान्पुरोऽपि गोपीनाम् ।

कृष्णं यदुपुरयानेऽक्रूरविधिर्लङ्घयामास ॥६१६॥

अवलम्बनमविलम्बं नन्दकिशोरं ब्रजान्नीत्वा ।

चलति श्वफल्कतनये ²बाला वल्लीव बल्लवी ³मल्लौ ॥६१७॥

प्रागेत्य तन्न गोष्ठे क्रूरैरपि कंसकिङ्करैर्बहुभिः ।

विहितं यदहितमधुनाक्रूरेणैकेन कंसदिष्टेन ॥६१८॥

अद्भुतवात्यारूपो वकथर्माद्यस्तथारिष्टः ।

साम्ना ⁴हरिमपि हत्वा नाम्नाक्रूरो ब्रजाद्ब्रजति ॥६१९॥

न किमभवं वात्याहं हरिणा कण्ठे गृहीतापि ।

सांप्रतमनेन सार्द्धं प्राणहरेण प्रयामि यथा ॥६२०॥

अक्रूरो दानपतिः कृतमिति केनास्य नामहतकेन ।

धर्म इवान्तकनाम्नः कृष्णं हरतो ब्रजप्राणान् ॥६२१॥

चरणरजांसि मुरारेर्यासामनुलेपनान्युरसि ।

अक्रूरेण ⁵कृता सा रथपदरेणुर्दुरालोका ॥६२२॥

कृष्णो रथः पताका गोपीदृक्भी रजांसि शिश्रियिरे ।

अन्वनुरोदनमीलनसंतापा निष्कलत्वं च ॥६२३॥

गोपवधूनां शापैः कृष्णं नेतुश्च माथुरीस्तुतिभिः ।

वामा च दक्षिणा चाप्यक्रूरस्य श्रुतिर्भिन्ना ॥६२४॥

यदुनगरीं प्रविशन्तं विलोकितुं साग्रजं कृष्णम् ।

उल्लेसुरन्धकानां विलोचनान्यद्भुतं किमतः ॥६२५॥

पूर्णा घटवद्दीपा इवोज्ज्वलाः पल्लवा इव च रक्ताः ।

कृष्णगमने मङ्गलमूर्तय आसन्यदुपुरे लोकाः ॥६२६॥

वर्णयितुमवधिरहितां को ¹माधवमाधुरीं शक्तः ।

या मूमहन्म²नोहरमूर्तिमतीर्माधुरीः प्रमदाः ॥६२७॥

विस्मृतविभ्रमविस्तृतविलोचनाब्जैः प्रकाशमापीय ।

हरिवदनाब्जं मधुपुरललनाभिर्नोज्झि लालसोल्लासः ॥६२८॥

गोपीविरहोतप्ते विदधे हृदि चन्दनालेपः ।

प्रथममनयेति मन्ये रक्तः कृष्णोऽपि कुब्जायाम् ॥६२९॥

कुटिलाप्यकारि ऋज्वी कुब्जा कृष्ण त्वयानुलेपकरी ।

अवलेपकरीं कुटिलां मम मतिमधुना विधेहि ऋजुम् ॥६३०॥

पुष्पाणि हरेरर्पयता माल्यकृता दुर्लभं फलं लेभे ।

फलमर्पयतां भवते ह्यमृतरसो दुर्लभो न कर्मकृताम् ॥६३१॥

कृष्णं जेतुं ³कंसो मल्लानन्तर्बहिः⁴करिणम् ।

वैरमिव स्थापितवान्नु⁵ तं तरसा यथा जयति ॥६३२॥

कृष्णकुवल्यापीडप्रविततकर⁶कुम्भसंस्पर्शात् ।

भवतः पुलकस्वेदौ गोपवधूरुस्तनस्मरणात् ॥६३३॥

निहतस्य कंसकरिणो दन्तावातौ हि रामकृष्णाभ्याम् ।

दुष्टस्य मलिनमंशं सन्तो मुञ्चन्ति शुचिमथाददते ॥६३४॥

अगणितगोपीकुचगिरि⁷शश्वत्सघट्टयोगतः⁸ सुदृढः ।

चाणूरगात्रगोत्रप्रहारसहतां हरिः प्राप ॥६३५॥

चाणूरमच्युतो लघु जघान दीर्घं ⁹घनो यथा घर्मम् ।

रामो मुष्टिकमल्लं नैशं तिमिरं ¹⁰सुधांशुरिव ॥६३६॥

कृष्णश्चकर्ष कंसं कठिनं वितुदन्तमतितीक्ष्णम् ।

¹¹कण्टकमिव निज¹²पित्रोर्हृदयाल्लोकद्वयस्येव ॥६३७॥

निर्वृतिमिवाप¹ तापं विजहौ लोकैर्मुदा ददृशे ।
 कृष्णेनाङ्कगतेन द्यौरिव मुदिरेण देवकी माता ॥६३८॥
 आश्लिष्टराम² कृष्णो पीडितहृदयो दिवोचलितः ।
 स्नेहो वसुदेवदृशोर्मुदश्रुमिपतः प्रसुस्त्राव ॥६३९॥
 दातुं करं गतः प्राङ् नन्दो किञ्चित्करो गृहं प्राप्तः ।
 वसुदेवानन्दकरं प्रदाय कृष्णं समस्तकरम् ॥६४०॥
 हरसि हृदो मम तापं न नाथ कृष्णं विना ³समायातः ।
⁴धूमं भवो निजीवन इवेति नन्दस्त्रिया रुरुदे ॥६४१॥
 अक्रूरस्यागमनं गमनं कृष्णस्य⁵ कुर्वता⁶ ब्रजतः ।
 दुःखागतौ सुखानां गमने पन्था विधायि विधिनैव ॥६४२॥
⁷वस्तुं ब्रजेन धर्मो त्यक्तः कामो न कृष्णसन्त्यक्ते ।
 केवलमिष्टो मोक्षो ध्यानवतां प्राणिनां विरक्तानाम् ॥६४३॥
 कं कं न व्यथयन्ति ब्रजभुवि धेनुब्रजाद् गते⁸ कृष्णे ।
 अभितो निभालयन्तो निशम्य कृष्णेति सोत्कण्ठाः ॥६४४॥
 वेणव उच्चैः क्वाणा रेणव ऊर्ध्वं ब्रजन्तोऽपि ।
 धेनव आयाता अपि केनव⁹ देवाच्युते गते ¹⁰मथुराम् ॥६४५॥
 व्यर्थीकृतानुरागा वृथैव रात्र्यागमं निवेदयन्ती च¹¹ ।
 मथुरां गते मुकुन्दे व्यथयति मां ¹²पश्चिमा सन्ध्या ॥६४६॥
 राससुखं ¹³स्मरयन्त्यः सख्य इवैता विलापसाक्षिण्यः ।
¹⁴पुरुषोत्तमप्रवासे व्यथयन्ति वृथागता निशीथिन्यः ॥६४७॥
 मारशरैर्गोपीनां हृदये यानि क्षतानि क्लृप्तानि ।
 निर्वापितानि हरिणा पुनः प्ररूढानि ¹⁵हरिविरहकाले ॥६४८॥

1A अवाप 2B कृष्णा 3A सभायातः 4B धूम 5A om. स्य 6A कुर्वतां 7A वस्तुं 8B ब्रजगति 9A फेनव 10A मथुरम्
 11A om. च 12B पश्चिमी 13A स्तरयन्तः, B स्मरयन्त्यः 14A पुरुषोत्तमे 15B om. हरि

हतदक्षिणाभि¹भवता स्फुरता कृष्णस्य सूचिता यात्रा ।

अधुना वामस्य कथं तददर्शनातनानुभवः ॥६४९॥

कृष्णाङ्गसङ्गस्मरणाद्वकी कृतार्था च चतुरा च ।

न वयं तदङ्गलङ्घनास्तस्य वियोगेऽपि जीवन्त्यः ॥६५०॥

पूर्वं लघुकृतैस्तैरस्माकं प्रोषिते कृष्णे ।

अप्रवसद्भिः प्राणैरकारि लघिमारिभिः प्रेम्णाम् ॥६५१॥

हरिविरहे गोपीनामारक्ताक्षावनप्रियाः कालाः ।

अस्त्रपरूपा येषां शब्दोऽपि त्रासकः श्रवणात् ॥६५२॥

धूमायते कलङ्को ज्वालामालायते रुचां निचयः ।

हरिविरहे गोपीनां संप्रति दहनायते चन्द्रः ॥६५३॥

अद्य मया वनमाली स्वप्ने दृष्टः करे दधन्मुरलिम्² ।

सपदि श्वफल्कसुतबज्जागरवैरी जहारैनम् ॥६५४॥

हरिदभिधा हरिमिलने पीयूषमुचां दिशां पूर्वम् ।

अनलमुचां तद्विरहे संप्रति काष्ठाभिधाः सार्थाः ॥६५५॥

लोचनसलिलैः सिक्तं श्वासैरुप³वीजितं मुहुदीर्घैः ।

हरिविरहे गोपीभिर्बदनं करपल्लवे शायी⁴ ॥६५६॥

स्वप्नो नास्ति कदाचिद्विषाः संवत्सरा जाताः ।

अमरत्वं मम निश्चितमच्युत विरहेऽपि जीवन्त्याः ॥६५७॥

संपूरिताखिलाशो विद्युत्सीताम्बरोऽपहततापः ।

सहचरिघन आयातो न ⁵घनश्यामः समायातः ॥६५८॥

घन वनमालिनमानय यदि तपमप⁶नेतुमायातः ।

नो चेत्तव जलराशिभिरेधिष्यत एव विरहवडवाग्निः ॥६५९॥

अवजज्ञे ¹गोत्रारिर्गोवर्धनधारिणा हरिणा ।
 तस्य ²हितास्तद्विरहे सघनघटाभिस्तुदति गोपीः³ ॥६६०॥
⁴सेयं शरन्निशा सा स एव पूर्णोऽप्युदित इन्दुः ।
 तत्कालिन्दीपुलिनं ता वयमेकं विना हरिं नैकः ॥६६१॥
 यदि नागच्छति कृष्णो यदि वा नैवात्र तेन मिलनं नः ।
 नश्यतु शरत्समूला भवतु ऋतूनां च पञ्चत्वम् ॥६६२॥
 सुप्तो हि जागर्ति हरिः शरदि पुराणे प्रसिद्धं तत् ।
 जाग्रदपि स्वपिति सदा विरहोत्तप्तासु गोपीषु ॥६६३॥⁵
 हरिविरहे हेमन्तस्त्रासमनन्तं तनोति नः सत्यम् ।
 एतस्य तेन हेतुर्वृश्चिकराशिद्वयस्थितस्तपनः ॥६६४॥
 मासेन सुमुखि सहसा सहसानीयेत चेत्कृष्णः ।
 वयमनुभवाम एनं हरिं पुराणे प्रसिद्धमतः ॥६६५॥
 सहचरि पृच्छ सहस्यं हरे रहस्यं कदाप्ययं वेत्ति ।
 कृष्णसखा गुरुशिष्यस्तथायमपि चेद्गुरोर्मासः ॥६६६॥
 आलिङ्गिताखिलाङ्गं तूलवदन्तर्मृदुप्रगुणम् ।
 पीताम्बरं विना मां सुखयति सखि नैष शिशिरर्तुः ॥६६७॥
 प्रातः स्नानं कुर्मो माघे संकल्प्य फलमेकम् ।
 मधुसूदनो मधुपुराद्ब्रजमेतं त्वरितमायातु⁷ ॥६६८॥
 हन्त तपस्यो मासः सूचयति समागमं सुरभेः ।
 द्वावहितौ हरिविरहे समयौ भावी च वर्तमानश्च ॥६६९॥
 दधदपरां राधाख्यां सखि वनमालां सपुष्पदलाम् ।
 माधव एष प्रकटो मासो हृदयप्रियो न तु मे ॥६७०॥

मधुवनगते मधुद्विपि मधुरहितो मांसमत्तुमायातः ।

विकचैर्वृतः पलाशैर्बहुभिः सहकारिभिर्मधुव्रतिभिः¹ ॥६७१॥

हन्त वसन्त भवन्तं प्रणम्यायाचे मदनमित्रम् ।

दक्षिणमाशुगमीरय कृष्णं संस्पृश्य मां स्पृशतु ॥६७२॥

²तप तापयनो मे त्वं शिशिरः शिशिराय नाप्यलं भूष्णुः ।

हरिविरहोत्प्लाया³ यथा निदाघस्तथा शिशिरः ॥६७३॥

हरिविरहेण ग्रीष्मे लघ्वी द्राघीयसी विहिता ।

रजनी गोपवधूनां दोषमनीषा खलेनेव ॥६७४॥

हरिमिलनादनु विरहः सुरभेरन्वङ् निदाघ आयातः ।

तस्यानूची⁴ प्रावृट् ⁵सहचरि हरिसंगतिर्भवेदस्याम् ॥६७५॥

नायातः सुखशेवधिमतीत्यापि माधवौ मातः ।

व्यवधिर्मधुपुरगमने न्यवधि न विरहेण ⁶दीर्णाहम् ॥६७६॥

संमोहनमाकर्षणमकरोद्वेणुः पुरास्माकम् ।

सख्यस्तं⁷ ⁸क्वणयामो विमोह्य कृष्णं स आकर्षेत् ॥६७७॥

संमोहनमाकर्षणमकरोद्वेणुर्नियतमस्माकम् ।

सख्यो न गुणो वेणोः सोऽयं कृष्णस्य वेणु⁹वादयितुः ॥६७८॥

नयनानां नो दूरं हरिमनयद्रांदिनीतनयः ।

योगच्छलेन हृदयादुद्धव हर्तुं त्वमागतः सपदि ॥६७९॥

हरिणाचरितचरस्य प्रदहति योगस्य नः कथा सपदि ।

तत्प्रस्तुतस्य तस्माज्ज्वलतु कथा मधुपयोगस्य ॥६८०॥

गोपीजनो न भोगी तपति परं नन्दसुतविरहे ।

उद्धव तस्मै योगं दुःखहरं युक्तमुपदिशति ॥६८१॥

1A om. मधुव्रततिः 2B तव तापायन मे 3B om. या 4A अनूचीन 5B सहचरि हरिसंगतिर्भवेदस्य 6A दीर्णाहम् 7B त्वम्
8A क्वणया मोह्य 9A om. वेणु

यः सर्वेषां हृदये यश्च बहिर्दृश्यते सर्वः ।
 उद्धव सखा स तेऽस्तु प्रयच्छ कृष्णं किलैकं नः ॥६८२॥
 योगं वदसि यमुद्धव विरहेणैवोपदिष्टः सः ।
 तन्मयमीक्षे विश्वं कस्मादेकं न तं कृष्णम् ॥६८३॥
 उद्धव वियोगिनीभ्यो गोपीभ्यो योगमुपदिशसि ।
 यदुनाथ योगिनीभ्यो ¹भवता गत्वा वियोग उपदेश्यः ॥६८४॥
 ब्रह्मपदं मुक्तिर्वा सुखमितरद्वा ज्वलतु तत्सर्वम् ।
 उद्धव यत्र भवति तव नन्दकुमारस्य विस्मरणम् ॥६८५॥
 कूजन्नपि बहुबलं मधुकर मधुरं हितो नासि ।
 वेणुर्जडोऽपि धन्यः क्षणतो हरिमैक्षयस्तेऽस्मान् ॥६८६॥
 दहति करैर्द्विजराजोऽप्युद्धव गोपीः पिको द्विजः कूजन् ।
 ये मयि यथा तथाहं तेष्वाति वचनं द्विजेन हरिणोक्तम् ॥६८७॥
 उद्धव माधवदर्शनमस्माकं दुर्लभं स्वप्ने ।
 नागमयति यत्कृष्णं निद्रा कुब्जेव नायाति² ॥६८८॥
 उद्धव हतदितिजेभ्यः कंसादक्रूरतोऽधिको³ऽस्माकम् ।
 कृष्ण ब्रजागमावधि विस्मृतिहेतुर्विरोधिनी कुब्जा ॥६८९॥
 कुब्जायाः सौभाग्यं⁴ व्यथयत्यधिकं ⁵हरेर्विरहात् ।
⁶विसिनीरिव दिवसपतेरुद्धव गोपीस्तमस्विनी प्रसरः ॥६९०॥
 कुब्जायाः कौटिल्यं हत्वा गोपीजने हरिस्तनुते ।
 दीपक इव ⁷गृहतिमिरं निजाश्रये कज्जलच्छलतः ॥६९१॥
 मधुपोऽपधावसि कलं कणसि श्यामोऽसि चपलोऽसि ।
 न च मुञ्चसि वनमालां सर्वगुणैरच्युतोऽसि त्वम् ॥६९२॥

नवनीतयाचनविधौ चरितचरोद्दामदैत्येन ।
 लब्ध्वा नृपतामुद्धव सपदि वयं विस्मृता हरिणा ॥६९३॥
 गोवर्द्धनमुद्धृतवानुद्धव युद्धोद्धतान्हतवान् ।
 हरिरुपकृतवान् सर्वं ब्रजस्य गोपीस्तु विस्मृतवान् ॥६९४॥
 अक्षिणो यः क्षीणः सपदि प्रेमाषडक्षीणः ।
 उद्धव कथं स वाच्यः प्राच्यः कृष्णस्य महिमार्च्यः ॥६९५॥
 किं युष्मदस्मदीयैरुद्धव बहुभिः प्रलापैर्वा ।
 आनयतु भवान् कृष्णं मानयतु त्वां ब्रजस्य जीवातुम् ॥६९६॥
^१उपदेशः सन्देशो नोपालम्भोऽपि गोपाल ।
 त्वयि संप्रति यदुनाथे केवलमुचितः प्रणामो नः ॥६९७॥
 कृष्ण तथा कृपयित्वा सपदि यदि त्वं भवस्युदासीनः ।
 खलतां ^२खपुष्पहासां करोषि परमेश्वरः सत्याम् ॥६९८॥
 प्रह्लादे कृपया प्राक् प्रस्तुवतः प्रादुरासीस्त्वम् ।
 अधुनास्मासु हृदस्ते कृष्ण कृपास्तु त्वदाश्रया व्यक्ता ॥६९९॥
 त्वत्सान्निध्ये माधव ये हितमाचेरुरस्माकम् ।
 अहितं चरन्ति सद्यः ^३सन्देशो वाच्य एतावान् ॥७००॥
 केशव भवद्वियोगे यमुना निरधारि गोपीभिः ।
 कालीकृतान्तभगिनी तपनतनूजा कबन्धमयी ॥७०१॥
 पल्लववह्निशिखाभिः शाद्वलशूकैः स्मराशुगैः कुसुमैः ।
 तव विरहे वनमालिन्कण्टकपुञ्जो निकुञ्जो नः ॥७०२॥
 अस्माकमश्मनोऽधिकमुरो मुरारे ^४त्वयि विरहे ।
 विरहानलनिर्दग्धं स्फुटति न नयनाम्बुभिः सिक्तम् ॥७०३॥

दधिमथनं हन्मथनं सुखापहरणं जलाहरणम्¹ ।

गोदोहः स्वद्रोहस्तव विरहे कृष्णगोपीनाम् ॥७०४॥

भव कृष्ण ²राजराजस्त्यज व्रजं ³विस्मरास्मान्वा ।

निहोतुं न हि शक्यसि कदापि गोपाल इति नाम ॥७०५॥

अक्रूरस्त्वामपनयत्कंसाज्ञप्तः पुरं व्रजात्कृष्ण⁴ ।

आत्मानं व्रजमानय भव त्वमस्माकमक्रूरः ॥७०६॥

पत्रं प्रेषय कृष्ण स्वकीयमेकं विहितलेखम् ।

तेनायामः शीघ्रं मा तुद सन्देशसन्देशैः ॥७०७॥

व्रजमायातो माधव इति वागमृतं कदा सिञ्चेत् ।

येन विरहाग्निदग्धा जीविष्यामो मृता एव ॥७०८॥

सपदि हृदा पदमन्तर्बहिः पुरा ते धृतं हरेऽस्माकम् ।

पुरुषोत्तमोत्तमाङ्गे ध्याननिधीनां निधेहि निधिम् ॥७०९॥

अनुजग्राह बलानुज वेत्रं वेणुं विहाय नः कृष्ण ।

करपल्लवस्तव सदा रक्तः कस्माद्विरक्तोऽभूत् ॥७१०॥

वागमृतं श्रवणाभ्यां रसामृतं पीतमास्येन ।

रूपामृतमक्षिभ्यां तव कृष्ण कदाधरस्य पास्यामः ॥७११॥

गीयामहे मुनीन्द्रैर्नाम्नि निधीयामहेऽपि ते भक्तैः ।

गोविन्द सङ्गतस्ते श्रियोपमीयामहे वयं गोप्यः ॥७१२॥

याभ्यामुल्लसदन्तःकरणा अकारिता निकुञ्जेषु ।

अहह कदा ते नयने द्रक्ष्यामः पुण्डरीकाक्षस्य ॥७१३॥

निशि निशि कुशेशयिन्यो वयमत्र प्रोषितो भवांस्तपनः ।

तत्र हरे शिशिरकरो दिवसे दिवसे कुमुद्रत्यः ॥७१४॥

त्यक्तो ब्रजो मधुपुरे स्थितमवधिर्लङ्घितः प्रहित इतरः ।
 वैराग्यं सन्दिष्टं भवता कृष्ण क्व तत्प्रेम ॥७१५॥
 पिबति वियोगविषयं गुणनिकरसुधाकरं हरे धत्ते ।
 मज्जति कथाद्युनयां मृत्युं ॥११॥यतामुपैति ^१मे हृदयम् ॥७१६॥
 ग्राहादमूमचोऽग्रजमपीपलो भयभरादितेः पौत्रम् ।
 बन्धवतः पितरावपि न कथं गोपी विरहवह्नेः ॥७१७॥
 तव नाम जयति जिह्वा ^२शृणुतः श्रवणौ जयति हृदयम् ।
 ईर्ष्यति दृक्त्वग्घ्राणं कृष्ण निवारय कलहमेषाम् ॥७१८॥
 यदि नायासि हरे त्वं यदि वा नास्मान्समाह्वयसि ।
 प्रेषय नः प्रेमाणं नायात्यस्माभिराहूतः ॥७१९॥
 किमशक्यं यदुनन्दन रघुनन्दन रूपवद्भसिन्धोस्ते ।
 अधुनोद्धृतगोवर्धन मा भव गोपीजनोद्धृतावलसः ॥७२०॥
 जलदः सलिलं सिञ्चन् क्षिपत्यकस्मात्क्षितौ कुलिशम् ।
 कृष्ण तथा त्वं गोपीरनुगुह्यन् ^३त्यजः सहसा ॥७२१॥
 पालय यदुकुलमच्युत लालय ललनाश्च नृपकुलानीताः ।
 क्षालय गोकुलकल्मषमालयमस्माकमेकदायाहि ॥७२२॥
 अनृतं कृष्ण कथा ते विमोहिनी चेति निश्चिता सद्भिः ।
 गोपयितुं तामकरोः स्वयममृतं मोहिनीरूपम् ॥७२३॥
 द्रक्ष्यामस्ते वदनं कदा नु गोविन्द सुखसदनम् ।
 कुन्दमुकुलाभरदनं स्मितजितशुभ्रांशुशतमदनम् ॥७२४॥
 प्रलयप्रवृद्धजलधावुद्धृतवन्तं श्रुतीर्मग्नः ।
 जगदुपकृतिनं त्वां मीनतनुं माधव प्रणुमः ॥७२५॥

हेममयमन्दराद्रिभ्रमिसहनिकपाश्मनीलपृष्ठं त्वाम् ।

कच्छपरूपं प्रणुमः कृष्ण सुधालुब्धसुरसिद्धयै ॥७२६॥

कोलकलेवरमीडे क्रीडन्तं कामकेलिभिः कृष्णम् ।

विश्वधृतिव्रतमुर्वी दंष्ट्रामाश्रित्य यस्य पालयति ॥७२७॥

हृदयादस्य क्रूराज्जनितः सुतः सत्तमः किमिति ।

वक्षो हिरण्यकशिपोः पाटितवन्तं नृसिंहमहमीडे ॥७२८॥

आद्यो वर्णः क्षान्तो हस्यो भूत्वा गुणी पदार्थी च ।

प्रकृतिप्रत्ययजनकः सन्धिं कृत्वाथ वृद्धिमान् दीर्घः ॥७२९॥

स्वादिसाद्यर्थमहोवलिभ्वादि त्रयं पदैर्गृह्णन् ।

गोविन्दः पातु सदा वेदे लोके बुधैर्विदितः ॥७३०॥

युगम् ॥

एकस्त्वमेकविंशतिकृत्वः क्षत्रक्षयं कृत्वा ।

एकेनानेकमयं नाम्ना राम क्षिणोप्यनेकेषाम् ॥७३१॥

श्रुतिषु त्वमद्वितीयः सदैव लोकेषु विख्यातः ।

सीतां निरागसं किं राम विमुच्याद्वितीयोऽभूः ॥७३२॥

राम तव नाम विदितं त्रितये कालावतारलोकानाम् ।

नाशयति पापतापावस्थात्रयमर्पयच्चतुर्वर्गम् ॥७३३॥

विसविशदकीर्तिमूर्तिं कृष्णाग्रजं कृष्णवसनं च ।

च्युतमपि सप्तमगर्भकमच्युतरूपमष्टमं वन्दे ॥७३४॥

प्रणमामि मदनजयिनं निश्चितमतिमध्वरध्वंसे ।

सर्वज्ञमपि विरागिणमच्युतरूपं सदा नवमम् ॥७३५॥

यवनवनदहनमाशु बाहनमतितिग्महेतिमहम् ।

कल्किनमपि हरिमेघं कलिशलभनिपातिनं वन्दे ॥७३६॥

जगदुपकारपरायण नारायण दशभिरवतारैः ।
 त्वद्विर¹हविधुरगोपीरूप कुरु कल्याणावलोकनेन ॥७३७॥
 केशान्कृष्णनिमेषानन्तर्दधतो मुखं न सेहिमहे ।
 देशान्कालविशेषान्बृहतो भवतः सहामहे सपदि ॥७३८॥
 गललग्नबाहु²युगलं गलदुत्तरवाससं हरे रासे ।
 दध्मस्त्वां³ भवमङ्गलगलदाभीलेन हृदयेन ॥७३९॥
 स्मरसि हरे नृत्यन्तीस्तव भुज⁴युगलावलम्बितस्कन्धाः ।
 गोपीरासविनोदे मनोरथा गम्यशर्मसंप्राप्ताः ॥७४०॥
 कालिन्दीपुलिने या कृष्ण क्रीडा ⁵त्वया कृता रासे ।
 वैकुण्ठे दुग्धाब्धौ श्वेतद्वीपेन सा कुतोऽन्यत्र ॥७४१॥
 कुत्र स नन्दकिशोरो गोपकिशोर्यः क्व यामुनं पुलिनम् ।
 समये गतेऽपि सख्यो नाशा⁶पाशं सहा विमोचयितुम् ॥७४२॥
 मुक्ताकीर्ते गोप्यो यद्यपि कृष्ण त्वया मुक्ताः ।
 मुक्ता इव नः कीर्त्यै तव कीर्तय एव कण्ठ आमुक्ताः ॥७४३॥
 माधव वससि मधुपुरे वयं वसामो ब्रजे गोप्यः ।
 अन्तरभूमिः प्रान्तरमभवदभाग्यादगम्यमस्माकम् ॥७४४॥
 आयास्यसि शत्रुवधान्माधवमायाहि तद्ब्रूमः ।
 आयास्यसि कृपया चेद्गोविन्द त्वरितमायाहि ॥७४५॥
 केवलया कृपया ते जल्पितमेतत्किमपि विष्णो ।
 केवलया तव शक्त्या वाचस्पतिदुर्वचान्गुणान्वक्तुम् ॥७४६॥
 संसारे यदसारे कंसारे सार एकस्त्वम् ।
 सर्वे रसा रसायां विरसा भवतः कथारसो न हि चेत् ॥७४७॥

¹नात्मानः सम्बद्धं तव नाम हरे प्रसिद्धं यत् ।
 गोपीनाथ इतीश्वर तेनैव वयं कृतार्थाः स्मः ॥७४८॥
 अभिलापो नास्माकं चतुर्षु चार्थेषु केवलं किन्तु ।
 कृष्णभवचरणाम्बुजरेणुकणानां ²धृतो मूर्ध्ना ॥७४९॥
 चरणस्पर्शैस्त्वङ्गम जिह्वाह्वाभिर्दृशौ च रूपेण ।
 कर्णौ गुणैर्हरे तव पुष्यति नासामनोऽङ्गरागेण ॥७५०॥
 उज्झितकुलधर्माणां स्वपदस्पर्शाभिलाषेण ।
 तुष्यतु नन्दकुमारः केवलभक्त्यैव गोपीनाम् ॥७५१॥
 गोपीनाथकरुणया गोपीनाथस्मृतिप्रसादार्थम् ।
 आर्याणां सप्तशती गोपीनाथेन रचितेयम् ॥७५२॥

इति श्रीमिश्रगोपीनाथविरचितागोपीनाथचरित्रा सप्तशती सम्पूर्णा ।

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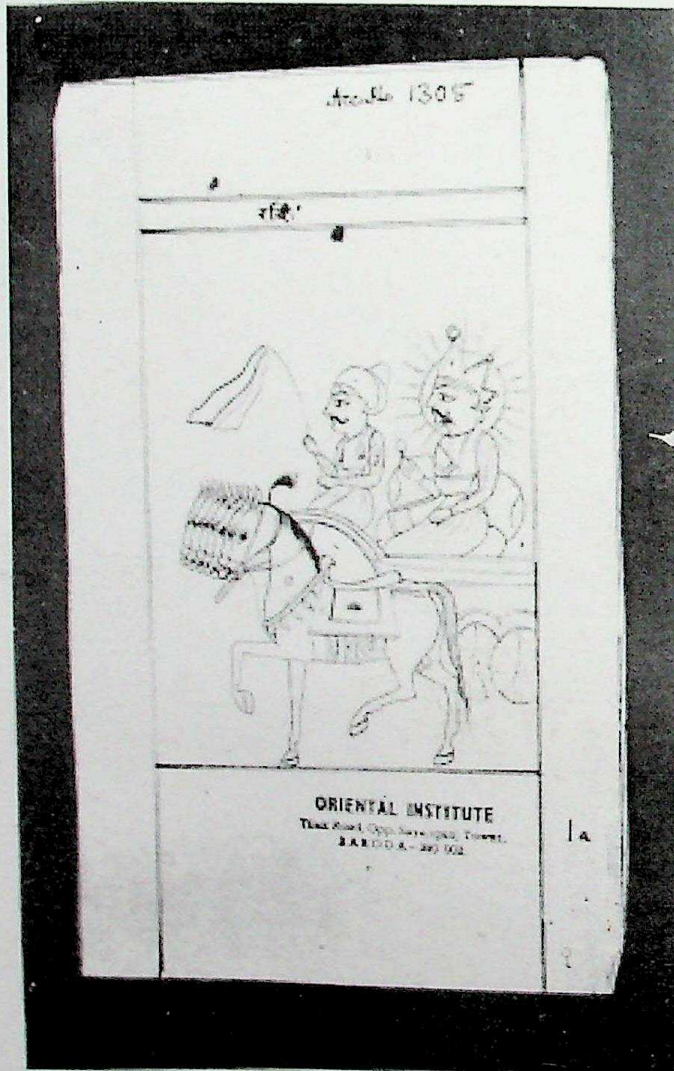
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